

Zion's Herald

WEDNESDAY, JULY 6, 1904



HELEN KELLER

See page 889

Wm. Morris

Commencement at Bucksport Seminary

The exercises of Commencement week, June 12-15 more than met the expectations of the friends of the Seminary. The Commencement of 1903 was notable, the one of 1904 equalled it in merit and in the interest elicited.

The improvements in the buildings gave a favorable impression to the visitors, who had become accustomed to the unsightly accommodations of former years. The double parlors had been beautifully furnished through the efforts of Rev. G. M. Bailey, of Camden, a former student, who had solicited funds for this purpose. The campus shows indications of eventually being transformed into a place of beauty through the instrumentality of Mr. Felter Temple, of Bucksport, a landscape gardener, who, without any cost to the school, is planting flowers and shrubbery on the grounds so as to make them as attractive as possible.

On Sunday evening, June 12, Rev. S. A. Bender, the president, preached the baccalaureate sermon to a large congregation, in which the Congregational and Methodist churches united. On Monday evening the elocution department gave the elocution recital, which was exceptionally good in selections given and in the manner of delivery. Great credit is due to Mrs. Fuller for her self-sacrificing efforts to build up this department of the school.

On Tuesday afternoon Dr. Charles Lincoln White, of Colby College, delivered the Commencement address. His address was pre-eminently Christian and spiritual in tone. On Tuesday evening the Lotus Quartet gave the Commencement concert. This was the first appearance of this organization in Bucksport. Every one was pleased and delighted by the program presented.

On Wednesday morning Emery Hall was well filled to hear the members of the graduating class deliver their essays. Twelve students graduated. The essays, in the selection of subjects, and in the matter composing them, were recognized as the best for several years. In the afternoon occurred the annual meeting of the board of trustees. All of the present faculty were re-elected, with the exception of Prof. E. A. Cooper, who had resigned in order to go into other work. Professor Cooper had won the highest praise in the conduct of his department, and the Seminary very reluctantly parted with his services. On Wednesday evening Chaplain D. H. Tribou gave his illustrated lecture on "The New and the Old Navy" to a crowded house. The largest audience of the week greeted the Chaplain, and he won laurels for himself in his presentation of the facts of history in the development of our Navy. Following the lecture occurred the senior and junior reception, largely attended by the representative people of Bucksport and the visitors of Commencement week. The friends of Bucksport feel that the future of the Seminary is brighter than it has been for many years.

W. F. M. S.

The June quarterly meeting of the New England Branch was held at Central Church, Brockton, Thursday, June 23, with a large attendance. Mrs. John Legg, of Worcester, president of the Branch, was in the chair throughout the day. Miss Ada Cushman, assistant corresponding secretary, in the absence of Miss Mary Holt, who had not returned from the West, presented an extremely interesting and hopeful report from the various fields in which the Branch is especially interested; and there were also reports from Miss Clementina Butler, the home secretary, and other officers.

A large committee was appointed to attend the coming Missionary Conference at Northfield, and another to attend the Epworth League Conference at Silver Bay.

The Branch was fortunate in having in attendance as speakers a number of representatives from the missionary fields, including Dr. John W. Butler, from the city of Mexico; Miss Edith Hemenway, of Singapore; Miss Florence Nichols, of Lucknow; and Miss Clara M. Cushman, the enthusiastic and indefatigable champion of all lines of missionary endeavor and the inspirer of the Standard Bearers.

Mrs. Lucie Harrison, as usual, had charge of the children's exercises, which were very greatly enjoyed. An interesting feature of the day

was the presence of Miss Stimpster, who is soon to engage in work in the foreign fields, and also Miss Ada Mudge, who is to go with Miss Nichols on her return to Lucknow.

MARY LAWRENCE MANN, Rec. Sec.

FACTS WORTH NOTING

— It is estimated that five per cent., or about eight-five million dollars, of the annual income from American railroads goes to foreign investors.

— During the thirty-four years ending with 1901 but sixty-nine divorces were granted in Canada, while nearly 700,000 were granted in the United States, where the population averaged only twelve times as great.

— President E. A. Alderman of Tulane University, New Orleans, has been elected president of the University of Virginia. The University of Virginia has not had a president since Jefferson, the affairs of the institution having been conducted by a committee of the trustees.

— Prof. Charles H. Spooner of Washington University, St. Louis, Missouri, has been unanimously elected president of Norwich University, Vermont. Professor Spooner, who is a graduate of the University, and succeeds the late Allan D. Brown, will assume the duties and dignities of the presidency at the beginning of the next academic year.

— The new Persian minister to the United States is Mumtaz-ul-Mulk, a first cousin to General Isaac Khan, the retiring minister from Persia. The new representative of the Shah studied at Paris, was grand chamberlain and interpreter to the late Shah, and consul-general to Tiflis, and is now chief of a bureau of the Ministry of Foreign Affairs, and has charge of business with the United States and the Latin countries of Europe.

— Denmark is being agitated by a discussion of a proposed new criminal code, an important feature of which is the institution of punishment by bastinado. Corporal punishment always has been, and is, in use among the Danes. Children arrested more than once for theft are flogged, in colleges the rattan is freely used, and soldiers are beaten with stripes for infractions of discipline. It thus appears that the new code merely extends the use of a correctional measure that already has the sanction of long-standing custom. But the bastinado, as practiced originally by the Turks, is a peculiarly bad kind of beating.

— China is the heaviest tea producer in the world, the annual crop being estimated at from 2,000,000,000 to 2,500,000,000 pounds. Java's annual crop averages about 9,000,000 pounds. British India about 190,000,000 pounds, Japan about 63,000,000 pounds, and Formosa about 24,000,000 pounds. Brazil, Natal, Fiji, and Jamaica also produce tea. About 9,000 pounds were experimentally produced in 1902 in the United States. The total tea production of the world is about 2,294,000,000 pounds.

— The United States Coast and Geodetic Survey is now engaged in making a survey of the coast-line and harbors of the Philippine Islands. The extent of it is shown by the statement that the coast-line of the islands is over 11,400 miles, or double that of the United States. There is a mile of coast line to every square mile of area, while in the United States the proportion is 1:555. There are nearly 1,700 islands having names, and it is possible to count 3,000 islands and islets on the chart.

— The results of the recent Belgian elections show a net gain to the Opposition of five seats in the Chamber and two in the Senate. Although this leaves the balance of parties unchanged, the Liberal press is more than satisfied with these victories, which are regarded as the beginning of the end of the clerical regime. The ascendancy of the Catholics for twenty years past has largely been due to the system of plural voting under which an additional vote is granted to holders of real property to the value of \$400 or upward. This reaches the small rural landholder, and it is this class that has formerly been the mainstay of the clerical forces.

— The new Secretary of the Navy is Paul Morton, son of the late J. Sterling Morton. It was the original intention of President Roosevelt to obtain the services of young Morton for the Department of Commerce and Labor, to succeed

Secretary Cortelyou, but he felt while Mr. Morton was a big enough man to fill that important position, it was best, as a concession to popular prejudice against railroad officials, not to appoint him. Mr. Morton, who is connected with the Santa Fe system, accepts a Cabinet position at considerable financial sacrifice. He is energetic, courageous and patriotic, and will make a suitable successor to Secretary Moody. He was a Democrat until four years ago.

— A notable feature of the seventy-fifth annual Commencement exercises at Abbott Academy, Andover, Mass., was the dedication of the McKen Memorial Building, just completed at a cost of \$75,000. The new building contains the Davis Memorial Hall, a lecture room and several class-rooms, besides bowling alleys in the basement. The south window of the hall is a memorial to Prof. J. W. Churchill. The dedicatory address was delivered by Rev. Daniel Merriman, D. D., president of the board of trustees. The new building is named in honor of Miss Philena McKen and Miss Phebe F. McKen, former teachers at the Academy. The graduation exercises were held in the South Congregational Church, and included an address to the twenty-one graduates delivered by Dr. Charles Cuthbert Hall of New York.

— According to Dornbush, an English authority, the influence of America as a guiding factor in the world's grain centres seems to be gradually lessening, and rapid mutations of value at New York and Chicago no longer convulse foreign trade opinion as they did in former times. Future dealings are still swayed by transatlantic quotations, but to the bulk of dealers in actual wheat they have no great significance.

— A dispute has arisen in Dutch political circles over the proposal to erect at The Hague a new statue of William of Orange. The national hero has not been enjoying quite as great popularity at present as he has evoked before. The Catholics are enraged over the announcement in a leading journal that the statue should be erected because it would be "a new reminder of the regeneration of Europe by Calvinism," and have not been appeased by the belated explanation that this declaration was due to a slip of the pen.

— The 100th anniversary of the birth of George Sand was celebrated in Paris on July 5. A committee, including the eminent authors Jules Claratie, Moreau Prevost and Georges Ohnet, arranged a worthy demonstration in honor of this remarkable woman.

— It is announced that the Sultan of Turkey has signed an irade approving a decision of the Porte to make complete restitution to the persecuted Armenians in return for the many outrageous injuries they have received. It is quite possible that the echoes of the "Perdicaris alive, or Raisuli dead" despatch have been heard with sufficient distinctness in the Yildus Palace at Constantinople to move the Sultan to a reluctant adoption of this humane course. The action of Abd-ul-Hamid is thought to be due to his desire to forestall the effect of the International Convention in behalf of Armenia, which assembles in London June 29.

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Choices of College Graduates

STATISTICS gathered at four universities show that at Harvard and Columbia more of the graduates incline to the law, while at Yale and Princeton business pursuits afford greater attractions for the graduates. Of Harvard men, 117 intend to study law, while 112 are to go into business, including banking; 32 will become civil engineers, 24 will pursue post-graduate courses, 18 study medicine, and the rest engage in architecture, rail-roading, journalism, etc. Business interests in one form and another will be the future work of 214 Yale students, while 52 will study law, 17 will become teachers, and 10 will be physicians. Of the graduating class at Princeton, 88 members will go into business, 61 practice law, and 18 study medicine. Of the Columbia seniors 25 have chosen law, 10 business, and 6 pedagogy, while the choices of the rest are very varied. Eight Harvard men, 3 Yale men, 13 Princeton men, and 4 Columbia graduates will enter the ministry. From this it appears that the business man of the future in America is to be a man of scholastic education -- a tendency which may have a marked effect in modifying business methods in the coming years.

American Gold Sent to Greece

THE amount of gold which is annually sent to Greece by Greek emigrants to the United States is assuming such large proportions as to attract the attention of the Greek Government, as well as of the bankers and general public. While it is impossible to compile statistics which will give the exact amount so sent, Greek officials who have studied the matter are of the opinion that nearly two million dollars in gold reached Greece in that way during 1903. Greek financiers are inclined to believe that this influx of gold, together with the cash left annually in the kingdom by travelers from foreign countries, has affected the rates of exchange and raised the value of Greek paper money. It is figured that about 4,500 travelers from the United States have visited Greece during the last four years, and that they have left annually about

\$1,500,000 in that country. This would make an inflow of money into Greece from the United States in one year from the two sources above mentioned of about \$3,430,000, for which this country receives little or no return.

"Sightseers' " Headache

WHAT is called "academy" or "sightseers'" headache is quite a common experience, and observations in England seem to show that while in certain instances astigmatism or other form of ametropia is a factor in its production, the sense of weariness or more pronounced discomfort involved in this description of headache is due to a muscular strain coming from sustained upward movement of the eyeballs. There can be no doubt of the physiological fact that lateral movement of the eyeballs is much more easy than movement in a vertical plane. At an entertainment or in an art museum, sustained action of the elevator muscles of the eyeballs is necessary in order to see the platform, or pictures hung "above the line," inducing marked fatigue, and a similar effect is noticed in the case of cyclists, particularly those who lean over the handle bars with the head lowered, and who therefore in looking ahead keep up a strain in the muscles which turn the eyeballs upwards. Miners' nystagmus may be due to a similar strain on the eyeballs caused by the constrained position in which the miner works.

History of Cameos

THE beautiful handicraft of cameo cutting, which dates from Ptolemaic times, was recently described by Cyril Davenport, in a lecture delivered before the Royal Institution, of London, the lecturer maintaining that a first-rate intaglio on hard stone is the finest work of art that can be wrought by the hand of man. Intaglios, however, were normally intended for the purpose of making impressions, being therefore only a means to an end, whereas a cameo was complete in itself. Cameos were originally cut on shells, eggs and soft stones before the discovery of onyx as the material specially adapted for cameo cutting. The Graeco-Roman, and especially the Augustan, period was rich in cameos, and almost every great Roman wished to have his portrait cut in onyx. Such portrait cameos were practically indestructible, except by accident. The finest instances of glass cameos are to be found upon the Portland vase and the Auldjo vase, both in London, and on the Vase des Vendanges at Naples. The remarkable change from the classical and mythological designs of Graeco-Roman times to the Christian themes of the fourth

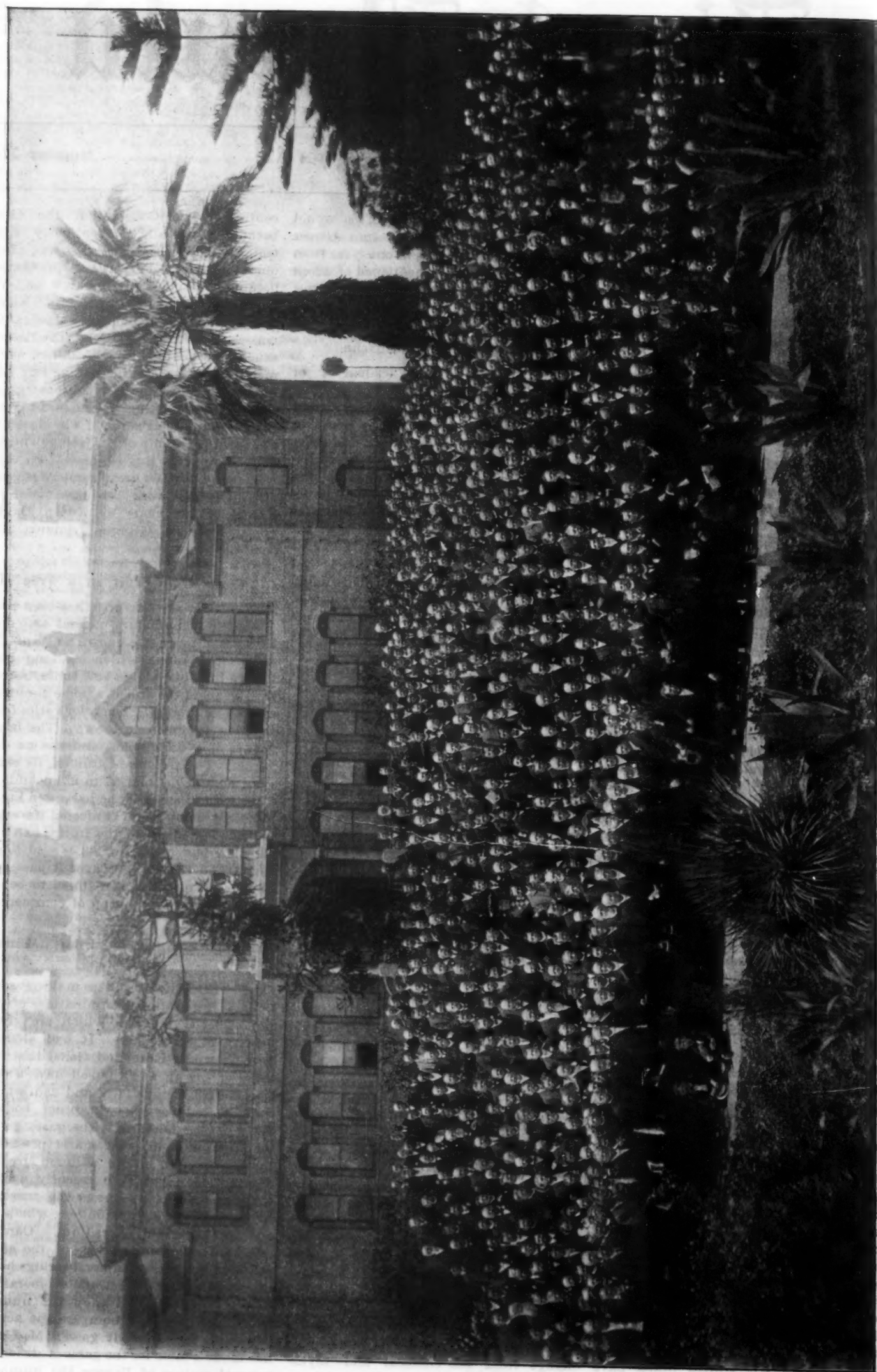
century, when Constantine the Great became Christian, is curiously illustrated in cameos. Hercules was christened "David," Perseus and the Gorgon became "David and Goliath," and Venuses and Leda were turned into "Virgin Marys." At the Renaissance classical art reasserted its pagan claims. The Renaissance cameo cutters, though skilled workmen, did not succeed in making any very important cameo, yet were eminently successful in the setting of gems. In Great Britain Bernardo Pistrucel, who designed the beautiful group of St. George and the Dragon on the English sovereign coin, was really the last great cameo designer, although fine work has been done in France of late years by Adolp David, Henri Francois, Georges Lemaire, and others.

Soap from Fruit of a Tree

IN Algeria an enterprise has been started to manufacture natural soap on a large scale from a tree known as *Sapindus utilis*. This plant, which has long been known in Japan, China and India, bears a fruit of about the size of a horse chestnut, smooth and round. The color varies from a yellowish green to brown. The inner part is of a dark color, and has an oily kernel. The tree bears fruit in its sixth year, and yields from 55 to 220 pounds of fruit, which can easily be harvested in the fall. By using water or alcohol the saponaceous ingredient of the fruit is extracted. The cost of production is said to be small, and the soap, because it possesses no alkaline qualities, is claimed to be superior to the ordinary soap of commerce.

Radium Emanations from Mineral Springs

M. CURIE has been making some interesting determinations of the radio-activity of gases which are given off by mineral waters. It had already been shown by Elster and Geitel that the gases of the air and the soil have a certain electric conductivity and can set up induced radio-activity in other bodies. Later it was found that the gases given off from mineral waters also possessed these properties, but in a much greater degree, and it has been recently shown that these effects are due to the presence in the gas of an emanation which is analogous to that of radium. Careful quantitative determinations of the gases collected at different mineral springs have now been made at M. Curie's laboratory -- as it is necessary to know the numerical values in order to compare the active power of the different gases. M. Curie has made a table for the gases of different mineral springs of Europe, the numbers corresponding to the current measured



General Conference of the Methodist Episcopal Church, 1904

after leaving the gas twelve hours in a condenser. The water from Bad Gastein (Austria) has by far the strongest emanation, represented by the figure 360. After it come four samples of water from Plombières (France) at 47, 29, 28, and 21 respectively. It appears probable that the activity would be twice as strong if taken directly at the springs. The presence of the radium emanation may account for the physiological action of some mineral waters, seeing that some springs have an action upon the system which is not to be explained from their chemical constitution.

Swallow and Carroll Nominated

THE Prohibition Party assembled in national convention at Indianapolis, June 30, nominated Rev. Dr. Silas C. Swallow, of Pennsylvania, for President, and George W. Carroll of Texas for Vice President. Lieutenant-General Nelson A. Miles would probably have been nominated for President, had it not been for the fact that he sent a telegram declining to allow his name to be used. The nomination of Dr. Swallow was unanimous. For the office of Vice President there were three candidates—George W. Carroll, who received 626 votes, I. H. Amos, who received 132, and Benjamin F. Parker, who was given one vote. The platform—described by the secretary of the resolutions committee, I. H. Amos, as “the broadest platform ever placed before the people by the party”—declares, in addition to the adoption of planks on the liquor question, that the Prohibition Party is in favor of international arbitration, a suffrage law based on mental and moral qualifications, uniform laws for the country and its dependencies, popular election of Senators, civil service extension, and the initiative and referendum. The trust question was recognized by a demand for a rigid application of the principles of justice to all organizations of capital and labor. Polygamy is denounced, while a reform of the divorce laws is demanded. The Prohibition editors organized for the campaign by electing Edward Clark of Indianapolis president. The convention closed with a mass meeting, at which addresses were made by National Chairman O. W. Stewart, John G. Woolley, and others.

Slocum Verdict

THE coroner's jury that has been investigating the causes of the “General Slocum” disaster in New York has brought in a sweeping verdict holding the directors of the steamboat company, the captain and mate of the “Slocum,” the captain or commodore of the fleet, and the inspector who passed upon the vessel, for trial before the Federal grand jury. The cases in the county courts are to be held in abeyance until the Federal courts have acted. The coroner's jury also delivers the opinion that the inspection of boats in New York harbor should be made much stricter. An investigation of the whole system of steamboat inspection by Federal officers is to be conducted by a specially appointed United States Commission. In this matter Secretary Cortelyou is acting with energy, at the desire of President Roosevelt, and has ordered that for the work of reinspecting passenger-carrying

steamboats the very best men in the service shall be employed. The inspectors are to be guided in this labor by the regulations and various circulars that have been issued from time to time by the Federal authorities formulating definite instructions under existing law.

Salvation Army Congress

GREAT enthusiasm has been developed among the 5,000 delegates attending the Third International Congress of the Salvation Army, which convened in London June 24. London gave an especially hearty greeting to the American delegation. The New York staff band was invited by the London County Council to play one day on the Thames embankment—an unusual honor—when American airs were rendered to the delight of thousands. A memorial service for the late Col. Richard Evans of Boston was held July 2. Schemes for social betterment received particular attention at the Congress. General Booth declared that the social work of the Army has proved a great success. He reported that great progress has been made in effective work for paupers and criminals, and outlined plans for the prevention of pauperism in England, which he said is almost entirely due to the consumption of alcohol. He declared that if the Government would turn over the care of the paupers to the Salvation Army they would find work and relief for all, and save immense sums of money which are now expended on relief. General Booth said that he has been offered an island of some three hundred square miles, in a climate well adapted for the purposes of Salvation Army colonization, whose location he could not disclose.

Nearing Port Arthur

A BIG land battle covering two days was fought last week near Port Arthur, two Japanese divisions numbering 40,000 men, with artillery, being engaged, and the Japanese, at large cost in casualties, have succeeded in driving the Russians well toward Dalny. The outer Russian lines made a wide sweep and an obstinate resistance to the Japanese advance has been made. The main Russian force is south of Liao-Yang, and General Kuropatkin is withdrawing somewhat to the northward to secure his lines of communication, which have been threatened by a successful Japanese advance on the Motien Pass. The Vladivostok fleet entered the harbor of Gensan, Korea, bombarded the settlement, and sank two small Japanese vessels. The torpedo boats of Admiral Kamimura attempted to engage the ships of the Vladivostok squadron last Friday, but the Russians escaped by a clever manoeuvre. Kamimura has been severely criticised in Japan for not catching the lively Vladivostok squadron, and will be likely to exert himself greatly to intercept it before its return to Port Arthur. France has signified its willingness to allow the Baltic fleet to take in coal at French ports along the route to the Far East. Admiral Togo does not appear to have inflicted as much damage on the Port Arthur squadron as was at first supposed, although he reports having sunk a Russian guardship and a Russian torpedo-boat-destroyer by means of a torpedo at-

tack on June 27. General Kuroki, though not at present much in the public eye, is liable at any time to make an aggressive movement beyond Hai-Cheng. The Japanese are reported to be improving their success at Fenshui Pass by moving two divisions from that point upon Liao-Yang.

Taft Versus Olney on Philippines

ONE of the most notable gatherings held in the history of Cambridge was that of the Harvard Law School Association, which celebrated its eightieth anniversary June 28. Chief Justice Melville W. Fuller presided, and introduced the speakers, who were Secretary of War William H. Taft, President Elliot, Dean James Barr Ames, Chief Justice Marcus Knowlton, of the Massachusetts Supreme Court, Richard Olney, Baron Keneko, ex-Governor John D. Long, William Rand, Jr., Francis J. Swaze and Blewett Lee. Secretary Taft discussed the relation of the United States to the Philippines from many points of view, declaring that the United States was obliged to enforce its authority, and must prepare the people of the Philippines for self-government. He expressed the view that it is unwise to promise the Filipinos an independence that shall wean the people away from the importance of the present government. The government of the Filipinos—ninety per cent. of whom today are grossly ignorant—is non-partisan. Secretary Taft declared that if ultimately the Filipinos are taken in “behind the tariff wall” it would tend to develop the islands in such a way that the Filipinos would prefer to maintain some sort of bond with the United States, so that they may enjoy the advantage of American markets, rather than separate themselves and become independent. Richard Olney, making an address in the afternoon at the Harvard Union, spoke as a strict constructionist. The old order is changing, he said, “swiftly and vitally,” and whether the change be for good or evil is a matter to which the American bar cannot address itself too seriously. That the new order is better than the old in point of logic, morals or practical results is possible and debatable, he admitted, but with a characteristic cynicism demanded to know what warrant there is in the frame of the American government for purely philanthropic enterprises, and what right exists in this government “to turn itself into a missionary to the benighted tribes of islands in the South Seas” seven thousand miles from these shores, or to exercise sovereignty over a weaker nation in the name of “collective civilization.” In his famous *Atlantic* article published some years ago Mr. Olney advocated the necessity of America's coming out of its isolation, which he said was by no means “splendid.” America has come out of its isolation, and the result is that it finds a number of problems to solve, which are inevitably involved in the fact that it has become a “world-power.” The Taft and Olney positions are irreconcilable, since they are founded respectively upon the imperialistic and the provincial assumptions, the one taking the broader interpretation of law which contemplates international neighborliness, or elder brothership, and the second postulating that America must keep within the fences which the colonial fathers, who could not foresee all coming centuries with the best wisdom then at their command, set up.

THE MAN WHO WILL DIG

AN industrious colored man, who never needs to accuse himself of idleness, was asked the other day if he knew of some man in town who could be hired to do a little digging? "No," he said, "I do not. There are people in this town looking for work, and praying to God that they may not find it!" This was a forcible and original way of describing the mental and physical *vis inertia* characteristic of many lives. There are people in every community, who, playing a kind of mental legerdemain with themselves, really imagine perhaps that they want a job — but they never are found willing to accept any particular job that is offered to them, and their inward thought is that God may spare them from service. There was a man in New Testament times, who did not bear a very enviable reputation, who once declared, "I cannot dig!" There are many who can say with all honesty, "I cannot dig," and many more who, unworthily shirking their duty, say "We will not dig!" Society in every stage, from the simple apostolic period to the complex twentieth century era, needs the man who can and will dig. The man with the spade — the constructive, self-taxing man — is a desideratum in every land.

IS THERE TO BE A LABOR WAR?

THE situation in Colorado, as between the mine owners and the mine laborers, is so complicated, and the reports are so contradictory, that persons at a distance may well be somewhat wary as to expressing an opinion. But from all we can gather the symptoms are of the most serious nature and a crisis of no ordinary magnitude has been brought about through the warring passions of the fiercely contending factions. The clearest light on the condition of things comes from the distinguished personality of Dr. Washington Gladden, whose words on such a question must carry the greatest weight. As pastor for many years of the First Congregational Church, Columbus, Ohio, and a voluminous writer on social reforms, also one who has shown his earnest faith by many practical works, including service on the board of aldermen of Columbus, he speaks always with the authority not only of an expert but of one who is an impartial judge between hostile parties, having the welfare of the community disinterestedly at heart.

He has been in Colorado, studying the matter on the spot, and his deliberate judgment is that since the firing on Fort Sumter nothing more ominous has happened in the United States than the present labor war at Cripple Creek. Why does he raise this note of alarm? Because events there plainly indicate an intensity of class feeling and an open disregard of law which, unless speedily checked by a return to reason on the part of the participants, must eventuate in something very like revolution. We can hardly believe it will come to this. But neither did it seem possible, except to a few, in 1860 that a bloody civil war was at the doors. Surely matters have not as yet gone so far in the strife between capital and labor

that a mode of living between them cannot be discovered. "The State of Colorado has gone crazy," says Dr. Gladden; and it looks very much like it. But the rest of the Union is still in its right mind, and some way can surely be found to restrain the lunatics of that particular section from committing further excesses.

On this whole subject for a good while to come there will be need of most careful thought and action. The best minds must give themselves to the severe task of working out the most feasible solution of an extremely hard problem. Complete remedies for all difficulties will not be found at once. There must be patience and mutual forbearance. We thoroughly believe in the good sense of the people as a whole, their clear recognition of the absolute importance of obedience to law and the maintenance of order, their willingness to do justice, their readiness to respond to a plain appeal for fair play. It is these principles that must be continually emphasized and steadily worked out at every juncture. The church, the ministry, and the religious press have a very important part to perform in this direction, both the Roman Catholic and the Protestant divisions. Our hope is strong that through these and other wholesome influences, of which the secular press is by no means the least, we shall be able to avoid a class war, and see gradually brought about, through peaceful means, those changes in society which equity and the highest good of the largest number imperatively demand.

EX-BISHOPS

AN ex-President is a citizen, like the rest of us, who has been President. An ex-Bishop is an elder, like other elders, who has been a Bishop.

An ex-President has no official rights or duties. Such influence as he may have, or such respect as may be shown him, is due to his character and intellect. Officially he is non-existent. An ex-Bishop in the Methodist Episcopal Church has equally no official rights or duties. Such influence as he may have, or such respect as may be shown him, must be due to his character and intellect, for officially he is non-existent.

This results necessarily from our conception of the episcopacy as an office and not an order. When a person retires, or is retired, from an office he no longer holds it; and the rights and duties of the office are no longer his. The office may be ascribed to him by courtesy, as when we speak of President Cleveland; but the fact is that he no longer holds the office and has none of its prerogatives. An office-holder out of office is not an office-holder. Any other view of the episcopacy smacks of high-churchism, and makes it an order as well as an office.

We need to be careful in this matter for the sake of both consistency and practical expediency. Let the ex-Bishops receive all the consideration and honor that their services and character may deserve, but let them have no official or administrative voice or function. This is all the more necessary as intellectual weakening is the prominent ground of retirement in most cases; and such intellectual superannuation would make it unsafe to give the ex-

Bishop a voice in important matters. Imagine a person who had outlived himself and retained only his prejudices and obstinacy called upon to vote on questions of doctrine. In addition to this question of practical wisdom there is room for doubting the legality of such action. If a matter of great importance were up, and it were decided by the vote of ex-Bishops, we might run against an injunction from the courts. At all events we should have a rapid development of storm-centres.

Let the ex-Bishops, like other superannuates, have all the honor they deserve. Let them show us how to decrease, how to grow old gracefully and graciously. Being well provided for by the church, their case calls for no sympathy beyond the human feeling we all have for persons whose decline has manifestly begun. In this respect they are far better off than the great army of superannuates who retire and make no sign. They have done no more work, been no more faithful, and have made far fewer sacrifices than many a superannuate now living on the verge of pauperism. When Christian in Pilgrim's Progress went down into the valley of humility, he had a terrible encounter with Apollyon. But the trouble was really due to an excessive self-esteem; for Faithful, whose ideas were less turned inward upon himself, went through the valley in peace and sunshine, and Apollyon did not even put in an appearance.

TO THE GRADUATE

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call
them friend?"

FROM school and academy and college and university there has gone forth in the fair month of June a great army of graduates happy and proud in the possession of the diplomas representing months and years of faithful study. Many will go from the school to the academy or from the academy to the college to continue their education, but thousands will now put their school days behind them and will commence the stern work of life. This is the real significance of Commencement Day, and happy are they who have come to this day with a true realization of its duties and its obligations. Happy are they if they have an abiding sense of the real meaning of the word education, and are therefore prepared to perform faithfully and skillfully all of the duties of life that before them waits. But they have yet much to learn. If they do not know it now they must learn the truth of the words of Daniel Webster when he said: "Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

That education is defective which does not inspire the graduate to go forth into

the world eager to make the most and the best of life and to be helpful to humanity and to count for something in the growing good of the world. That education is defective which does not take God primarily into account, and it is to be regretted that so many graduates go out unsettled in their religious convictions or without any religious convictions at all. Religion seems to be a vanishing element in some of our modern institutions of learning, and our young men and young women go forth from them indifferent to the faith of their fathers, unchurched and unsettled in their religious views. Nothing can take the place of a firm and un-failing trust in God in the heart of the graduate. No one needs the unspeakable riches of God more than the man or the woman beginning the real and serious duties of life. No one can discharge those duties as they should be discharged without faith in God and without the help that comes from living near Him. That education which does not teach fellowship with God is very seriously at fault. We are not pleading for subscription to a traditional faith, but for a personal apprehension of God as revealed in Jesus Christ, and for personal loyalty to Him.

The great aim of true education is the development of character after the Christ pattern, and when this result is not achieved education is a failure, no matter how brilliant one may be.

One of the most notable graduates of the present year is Miss Helen Keller, who completed her studies at Radcliffe last week and who, it is understood, will devote her life to working for the best interests of those afflicted as she is. It is worth while to read something she has written recently regarding education. In her admirable essay on "Optimism" Miss Keller says:

"Education broadens to include all men, and deepens to reach all truths. Scholars are no longer confined to Greek, Latin and mathematics, but they also study science; and science converts the dreams of the poet, the theory of the mathematician and the fiction of the economist into ships, hospitals and instruments that enable one skilled hand to perform the work of a thousand. The student of today is not asked if he has learned his grammar. Is he a mere grammar-machine, a dry catalogue of scientific facts, or has he acquired the qualities of manliness? His supreme lesson is to grapple with great public questions, to keep his mind hospitable to new ideas and new views of truth, to restore the finer ideals that are lost sight of in the struggle for wealth and to promote justice between man and man. He learns that there may be substitutes for human labor — horse-power, and machinery and books; but there are no substitutes for common sense, patience, integrity, courage."

And there is no substitute for true religion in the education of mankind. He was a wise man who wrote —

"Religion crowns the statesman and the man,
Sole source of public and of private peace."

— It is not necessary to exterminate that which is natural in us. There is a rare vitality and growing power in natural things. Let them, rather, be the wild stock upon which we graft spiritual graces and

attainments. The roots may be those of the old, vigorous material life; the flower and fruit may be those of the spirit.

A Slumberous Pagan

A GENTLEMAN who was being supplied — on a recent Monday — with some soda at a soda-water fountain in a near-by city, overheard one of the clerks say to another, "I slept all day yesterday." "I worked all day!" replied the clerk addressed. "Then which of you went to church?" put in the gentleman who was sipping his soda. "Neither of us, I guess!" rejoined the first clerk. "You ought to go to church!" exclaimed the gentleman, pleasantly, not knowing whether the remark would do any good. As between sleeping all day Sunday and working all day a slight preference would probably be given by many people to the former practice, as coming nearer to the idea of Sunday as a rest day. A good nap on Sunday may be for many a wholly justifiable procedure, as tired nature must have its refreshment. But the man who "sleeps all day" on the Sabbath, with never a thought of God, Bible, or church, is simply a slumberous pagan, essentially Philistine in tone and aim.

Most Interesting Graduate

IT is not too much to say that of the nearly 1,200 graduates which Harvard University sent out last week from its many departments and connected institutions, the general public was most interested in Helen Keller, the remarkable deaf-dumb-blind girl who graduated from Radcliffe College.

The wonderful career of this girl in the pursuit of education alone has been sufficient to attract the attention of the world, but beyond this she has written two books, and has had an institution for teaching the blind in London named for her. She won the admiring friendship not only of the late Bishop Brooks, but of such men as Alexander Graham Bell, Joseph Jefferson, Oliver Wendell Holmes, and Mark Twain. Indeed the latter, in his warm-hearted enthusiasm, has declared that the two most interesting characters of the nineteenth century are Napoleon and Helen Keller.

When she appeared last week with the members of her class to receive her degree there was nothing about her outwardly to distinguish her from other girls. She is tall, of good figure, erect carriage, and has a remarkably fine complexion. Her hair is brown, there is only a slight defect in her sightless eyes, and her hands, those wonderful hands that help her to see and hear so much, are large and well shaped.

Helen Keller was born in Tuscumbia, Ala., on June 27, 1880. When she was 18 months old she was stricken with a severe illness, acute congestion of the stomach and brain; and when the attack had passed it left her deaf, dumb and sightless.

When she was six years of age Miss Anne Mansfield Sullivan began her immortal work of teaching the little blind and deaf girl in Alabama. Through her, Miss Keller writes, "I came up out of Egypt and stood before Sinai, and a power divine touched my spirit and gave it sight so that I beheld many wonders," a phrase that shows she knows her Bible. The story of Miss Sullivan's work has been told many times, but never with such heartfelt appreciation as in her pupil's own words.

"Have you ever been at sea in a dense fog," she writes, "when it seemed as if a tangible white darkness shut you in, and the great ship, tense and anxious, groped its way toward the shore with plummet and sounding line, and you waited with beating heart for something to happen? I was like

that ship before my education began, only I was without compass or sounding line, and had no way of knowing how near the harbor was. 'Light! Give me light!' was the wordless cry of my soul, and the light of love shone on me in that hour."

It was some time before Miss Sullivan succeeded in making her young pupil realize the connection between the words spelled with her fingers and the actual meaning of the words, the first real glimmer of understanding coming one day at the pump in the yard, when Helen realized that "w-a-t-e-r" spelled slowly meant the cool flood that poured out of the spout. But her progress was so rapid that in October of the same year, the director of the Perkins Institute said her advancement had been "a triumphal march from the beginning."

The Boston Transcript, in commenting upon her graduation, says:

"The graduation of Miss Helen Adams Keller from Radcliffe College, decorated with the degree of Bachelor of Arts *cum laude* is a notable event in the history of American education. It is not alone that a young woman who has been blind, deaf and dumb since she was but a few months old has accomplished a remarkable intellectual feat; she has an unusual mentality, a most active and receptive brain, high ambition and tremendous energy. The infinitude of patience, of care, of ingenuity, of love that has entered into the training and instruction which made possible her achievement is equally admirable. . . . It is greatly to the credit of both Miss Keller and her instructors that while she has studied, so to speak, in competition with other girls, there has not been the slightest difference of treatment in her favor. She was awarded her degree with high standing because she had accomplished exactly what any one else must do to receive such an honor. . . . The courses Miss Keller entered at Radcliffe were conducted precisely as they would have been had she been in all respects like her fellow-students. Always sitting by her side was Miss Sullivan, who repeated to her in the sign language, as nearly word by word as might be, not only the words of the lecturer or instructor, but the by-play of question and answer by which a class learns much that the reading of textbooks would never reveal."

Miss Keller and Miss Sullivan are now at their summer home in Wrentham, Mass., where they have spent several seasons.

PERSONALS

— Rev. and Mrs. Joseph Candlin sailed last week for England to be absent two months.

— Mrs. Mary Isabella Lambuth, of the Methodist Episcopal Church, South, died at Soo-Chow, China, on June 26.

— Dr. Buckley announces in last week's *Christian Advocate* that he has selected "Mr. James R. Joy, editorial assistant to Dr. Neely in the department of Sunday-school periodicals" as his assistant editor, to succeed Dr. Herben, who was elected editor of the *Epworth Herald*.

— Rev. Dr. William F. Warren, ex-president of Boston University, who has been in Europe for a year of rest, travel, and study, expects to sail for America on June 28, and to reach his summer home at Hyannisport, Mass., about July 8. Dr. Warren will resume his lectures in the School of Theology on the history and philosophy of religions with the opening of the school year, Sept. 14.

— Wilbur Fisk Gordy, principal of the Second North School of Hartford, Conn., has been appointed to succeed Thomas M. Baillet, who has resigned his position as superintendent of schools in Springfield, Mass., to become dean of the School of Pedagogy in the University of New York. Mr. Gordy is a native of Salisbury, Md., and graduated at Wesleyan University in

the class of 1880. For one year he was vice-principal of the Middletown High School, and later was superintendent of the schools in Ansonia, Conn.

— Rev. and Mrs. W. D. Bridge have gone to Chautauqua, N. Y., for the season.

— Philadelphia Methodists will give Bishop McCabe a generous reception Oct. 11.

— Rev. Dr. and Mrs. J. W. Jones, of First Church, Everett, are at Ocean Grove, N. J., for the month of July.

— Rev. Dr. W. P. Odell is receiving a royal welcome from the First Church, Germantown. He is making a delightful impression upon all and is steadily improving in health.

— Mr. and Mrs. John Lawrence Norris announce the marriage of their daughter, Phila, to Rev. Charles Cotesworth Pinckney Hiller, of Westford, Mass., at Dorchester, on Thursday, June 30.

— Prof. W. F. Steele, D. D., of University Park, Colorado, is visiting his father, Dr. Daniel Steele, of Milton, where he will remain for several weeks. He is available as a supply in any of our pulpits and may be addressed as above.

— President F. H. Knight, who is in demand as a supply for our leading churches, is engaged for his entire vacation. He is to supply Epworth Church, Cambridge, from July 13 to and including Aug. 14, and Centre Church, Malden, August 21 to and including Sept. 4.

— A pleasant home wedding occurred at the home of Mr. Granville Brown, of North Abington, Mass., June 30, when his daughter, Miss Edith Burton Brown, was united in marriage with Mr. Ralph A. Belcher, Rev. E. W. Belcher, of Myrick, a brother of the groom, officiating.

— Mr. Charles Walker, a prominent member of Harvard St. Methodist Episcopal Church, Cambridge, passed away June 29 at his home in Cambridge. Mr. Walker has been a member of the board of trustees of the church for many years and prominent in church and city affairs. He was superintendent of the Riverside Press. He leaves a widow and four children.

— The *California Christian Advocate* of San Francisco, in its issue of June 23 announces: "The Preachers' Meeting, by way of expressing its satisfaction at the return of Bishop Hamilton to reside in this city for another quadrennium, determined to tender the Bishop and Mrs. Hamilton a public reception. It has been decided to hold this reception at Simpson Memorial Church on Friday evening, July 1."

— George J. Gould, the multi-millionaire railroad owner, recently — concealing his identity — applied for examination as an applicant for a humble appointment in the Wabash system. The examining physician gave the unknown applicant an excellent recommendation, stating that he "would make a good brakeman, and after awhile might be trained for the post of locomotive engineer," and appeared "to have nerve as well as good eyesight." It must be very satisfactory to Mr. Gould to know that if his millions some bright morning should take wings and fly away, he would still be able to find a job as trainman on the Wabash Railroad. It also speaks well for his personal habits that his physical powers were found in almost perfect condition, his eye undimmed, and his nerves of the steadiest.

— Austin H. Clark, of Boston, of the Harvard class of 1903, has just been elected a fellow of the Royal Geographical Society of London. There are only two other members of this society from this part of the

United States — one being Professor Garman, of Harvard University, and the other Alexander Hamilton Rice, distinguished for his explorations of the upper Amazon Valley.

— As we go to press this announcement is received from Rev. M. S. Eddy of Swanton: "Rev. Clark Wedgworth, for many years a member of the Vermont Conference, died the 2d inst., after a lingering illness of ten weeks, the result of cancer of the stomach."

— Rev. Dr. R. J. Cooke has resigned his position as professor of exegetical and historical theology in Grant University School of Theology, in order to take up the work of book editor for the publishing houses of the Methodist Episcopal Church, to which he was elected by the Book Committee at the close of the last General Conference.

— Dr. Rollin H. Burr, an instructor in the Yale Forestry School at Milford, Pennsylvania, was drowned last week in the Delaware River, in an attempt to save one of his companions. He was a son of Dr. Frank L. Burr, of Rocky Hill, Conn., graduated from Wesleyan University in 1900, and from the Yale Medical School, and acted as medical adviser for the students at the Yale Summer Forestry Camp.

— Victor Howard Metcalf, who succeeds George B. Cortelyou as Secretary of Commerce and Labor, was born in Utica, New York, in 1853. He studied at Yale College with the class of 1876, and graduated in that year from the law school of the college. Mr. Metcalf practiced law in Utica two years, and then located in Oakland, California. He was elected to the 56th, 57th and 58th Congresses.

— Hamilton W. Mabie, in a critical contribution upon Hawthorne, in the *July North American*, thus refers to the environment and limitations of his youth, which so seriously affected his sensitive nature:

"During the long years of her widowhood, Hawthorne's mother not only lived apart from the world, but from the members of her own family. His sisters followed their mother's example and lived in their own rooms. In such a ghostly atmosphere the young man succumbed to the prevailing habit, and his meals were often left at his locked door and eaten without human fellowship in the solitude of his room. 'We do not even live at our house,' he once said."

— Senor Dupuy de Lome, who was Spanish minister to Washington prior to the outbreak of the war between the United States and Spain, died at Paris last Friday. Minister De Lome's career in this country was marked by one of the most sensational occurrences in the history of American diplomacy — the famous De Lome letter episode of February, 1898. The letter was intercepted by the Cuban Junta and published broadcast throughout the land. Senor de Lome served as a diplomat in America longer than in any other country.

— Dr. Theodor Herzl, founder of the Zionist movement and president of the Zionist Congress, news of whose death was received with profound grief by Boston Zionists on Sunday, was an aggressive idealist with a firm faith in the ultimate triumph of his plan to establish a Hebrew nation in Palestine. He was sometimes called the "new Moses." In the interest of the movement which he led from the start Dr. Herzl labored indefatigably, and showed great wisdom, tact and courage.

— Rev. and Mrs. Claudius Byrne, of Raymond, N. H., celebrated their silver wedding July 1, keeping open house afternoon and evening. Many parishioners and friends called, bringing substantial tokens of regard, and many presents were received from parishioners on former charges. Rev. J. W. Adams, of Methuen, who married

them, was present, and impressively repeated the service.

— Bishop David H. Moore has recently been dismantling his old home in Cincinnati and shipping his household effects to his new episcopal residence, Portland, Oregon. This has been no small task, but he has found time in addition to meet all demands upon him for missionary meetings and dedications. Sunday, June 12, he appeared on the platform of Music Hall, the guest of honor at a mass meeting held as a jubilee over the cancellation of the entire mortgage indebtedness of the churches of Cincinnati District. Saturday, June 25, the seven churches comprising the Westwood charge held a basket meeting, and Bishop Moore was one of the guests of honor and one of the principal speakers. He spoke and lectured to several other churches during the month. Cincinnati Methodism owes a debt of gratitude to the Bishop, who has given, in the midst of his own haste, such full measure of service, pressed down and shaken together.

BRIEFLETS

The corner stone of the Wesley Memorial Church at West Roxbury will be laid on Saturday, July 9, at 4 p. m., Bishop Mallicien officiating.

As will be seen by the report of the observance of the semi-centennial of Central Church, Lowell, which appears elsewhere, Dr. Shenk arranged an unusually interesting and profitable program. May this event indeed prove auspicious to this historic church and the beginning of a more fruitful era.

It is pleasant to read a despatch from Paris announcing that three of the members of the De Rothschild family have informed M. Trouillot, the French Minister of Commerce, of their intention to give the sum of two million dollars towards providing cheap and healthy dwellings for the Parisian working classes. It appears to be part of the purpose of the benefactors to devote the profits arising from the rents of the proposed dwellings to the amelioration of the condition of workingmen. This is but one among a number of modern instances of benevolence on a large scale showing that multi-millionaires are not unmindful of the social responsibilities which their position imposes.

Fame has its burdens as well as its blessings. Professor Ernest Haeckel has received in the past year more than 3,000 letters, and protests, in a letter to the German public, that it would take another seventy years of his life to discuss all the scientific and philosophical problems posed by his correspondents. He thinks that he has explained his views sufficiently in his books, and should now, on entering his seventy-first year, be allowed some repose. There are multitudes of people who seem to think that they have a right to correspond with any man who happens to be famous, if only to ask him for his autograph.

A number of philanthropic women of Clifton Springs, New York, have formed sewing society, to make aprons, slips, etc., for "fresh air" children, that the little ones may be more comfortable in their summer outings. It is hoped that the women of other villages may emulate their example. A few articles thus made by the deft fingers of kind-hearted women would bring great relief to the poor little waifs, who frequently start for the country

with very little clothing, or burdened with heavy winter clothes.

One of the most appalling shipping disasters occurring on the Atlantic is reported from Grimsby, where a trawler put in last Monday with 27 survivors of the wreck of the Danish emigrant steamer, "Norge," bound from Copenhagen to New York, which struck June 28 on Rockall, a dangerous reef about two hundred miles west of the Hebrides, and foundered. More than 600 people were drowned in the heavy sea. It is reported that Captain Gundel and one hundred others have been picked up and are alive.

"Russia," said the eloquent Kossuth when the Czar intervened against Hungary, "is the rock against which the sigh for freedom breaks." There is an impassivity in Russian national character which makes it seem absolutely indifferent to the progress of ideas in other parts of the world. In Russia serfdom is always preferred above freedom. Finland is now finding that its sighs break unavailingly against the Russian rock. The Finns are a quiet and patient kind of folk, and do not by any means favor assassination as a method of striking back at the oppressor. They cannot successfully resist Russia by force of arms, and in spite of increased Russian tyranny, for which the killing of General Bobrikoff is likely to be made an excuse, will probably suffer in silence.

Trinity Church, Worcester, under the able leadership of its pastor, Rev. Dr. S. M. Dick, justifies Bishop Mallalieu's statement that a revival is possible at any season in the year if proper effort be put forth in faith. A ten-days' meeting was held, beginning June 5. Herbert H. Booth assisted the pastor. About sixty unsaved persons found their way to the altar, most of whom professed conversion. The church was thoroughly organized for the work. About one hundred persons had been pledged in writing to be present at all the meetings possible and sing. About fifty more volunteered to do personal work. The pastor divided the church into sections, so many pews in a section, and personal workers were made responsible for all persons sitting in the pews of their sections. In this way much splendid work was done.

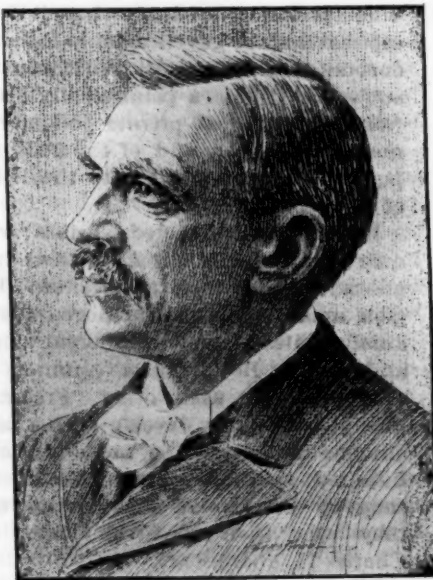
General Booth remarked the other day in London that the flag of the Salvation Army now flies everywhere except in Russia, which, he hopes, the Army will soon invade. Perhaps the General was not correctly reported, or was speaking rhetorically rather than with precision, for it is our impression that no Salvationists are at work in Turkey proper, or in Tibet. The Sultan's officers would quickly take in charge any cymbal-beating enthusiasts who made an uproar, even in the cause of religion, in Stamboul. It may be, however, that General Booth knows of Salvationists who, without the name or the sensationalism, are quietly at work in the countries referred to.

Dr. Foster at First Church

FIRST CHURCH, Temple St., this city, is to be highly congratulated that it has been able to secure Rev. William W. Foster, Jr., D. D., as permanent supply and pastor during the long absence abroad, fifteen months, of Rev. Dr. Franklin Hamilton, who, with Mrs. Hamilton and the children, sailed from Boston on Saturday, as previously announced. For several years Dr. Foster has been president of Rust University, where he has won signal success as an administrator. As a member

of the Troy Conference, before accepting the presidency of Rust University, he was pastor of leading churches. He is an able preacher and a faithful pastor. Gracious, brotherly and dignified in manner, he commands the support of all classes. He is greatly helped in the pastorate by his cultivated wife.

When he graduated from the university he joined the Troy Conference, where his father was a member and had been for fifty years. He was afterwards transferred to the New England Conference and appointed to Central Church, Lowell. After



DR. W. W. FOSTER, JR.
Pastor First Church, Temple St.

his pastorate there, he was transferred to the Troy Conference and appointed to St. Luke's, Albany, N. Y., serving North Adams, subsequently, and First Church, Amsterdam, N. Y. He has been at Rust University, Vicksburg, for six years. We are happy to present a brief abstract of his first sermon at First Church:

The Gift of the Holy Ghost

Acts 2: 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Pentecost was a significant day for the early Christians. From that time the spirit of truth has been in the world, mastering the tendency of thought, achievements, and life. As a result we have the best conclusions of human thought, on all subjects, the highest standard for governments, for society, and for individual life. In the Christian life of today the Holy Spirit is an added gift; a purifying force taking away the guilt and love of sin. He speaks hope into the life of man, and drives away the evil broods of passion, and unholy desires, which are lurking in the human spirit, and makes even the involuntary impulses to be right in expression. He sets the powers and faculties of the life apart for the more noble purposes of righteousness. He is the spirit of truth, making real to man the life and substance of the Gospel. The gift of the Holy Spirit is not for a favored few, but for all people, irrespective of wealth, or poverty, social distinction or solitude, learning or ignorance.

It is the demand of the age that Christian character shall be more commanding in its influence. This will be, when the people assert themselves, with confidence in the Gospel, and utter their message fearlessly. The church must meet the social questions of the day with directness, truth, and sympathy. At no time has it been so imperative as now, that the church should stand against the tendency of lawlessness in this country. How long will God's law be respected if the laws of the home and State are not regarded? These are serious questions, and must be met. The Christian church should stand as a protest against the materialism of today, and be a positive force

for righteousness. The text suggests the requirement to meet the emergency.

Not Due to Divine Fault

REV. G. C. F. Haas, the afflicted pastor of St. Mark's Lutheran Church—the parish from which the unfortunate victims of the "Slocum" disaster came—manifested great courage and self-control in preaching at a recent service held in the church, and sublime resignation and faith in declaring that the awful calamity, which took from him all the members of his own immediate family, was not due to Divine fault or failure, and had not shaken his own faith in a loving God. We doubt if a more impressive thing has been said for years from an American pulpit than this noble profession of absolute confidence in God by a man agonized in spirit, yet unshaken in religious conviction. "Though He slay me yet will I trust in Him!" might well have been Pastor Haas' text on that sad occasion, when in St. Mark's Church there was not a person present in the large audience but wore mourning of some kind. The club women of New York have under advisement the plan of engaging a deaconess to visit stricken homes in St. Mark's Parish. The project of opening a Settlement house was abandoned, as the people of that neighborhood are independent and not accustomed to seek aid from any one. Since ninety-five per cent. of the members of the Ladies' Aid Society are gone, the services of a deaconess are very necessary. Of forty-eight Sunday-school teachers only six are left, and the members of the Young People's Society are almost all gone. The idea of employing a deaconess was suggested by Pastor Haas himself.

New Words of Jesus

IT is not surprising that a thrill runs through Christendom whenever it is announced that some new word from the lips of Jesus has been discovered in the dust heaps of Egypt, for "He spake as never man spake." But so far nothing of primary importance has emerged. The most recent findings, just published at the Oxford University Press, were in the same place as those seven years ago, at Oxyrhynchus, on the edge of the desert, one hundred and twenty miles from Cairo. The manuscript contains only forty-two incomplete lines, written on the back of a survey list in the early part of the third century. The chief topic is the kingdom of heaven, but nothing particularly new is said about it. The main declaration is that "the fowls of the air, and the beasts of the earth, and the fish of the sea draw us to the kingdom; and the kingdom of heaven is within you, and whoever shall know himself shall find it." Another interesting word is this: "Jesus saith, Let not him who seeks cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest." It is not, of course, absolutely certain that these are true sayings of our Lord; but their general conformity with the better authenticated words in the gospels, and the similarity of style makes it quite probable. The best of these additional words, so far deciphered, are to our mind those discovered by Professors Grenfell and Hunt in 1897, and beautifully commented on in verse by Prof. Henry Van Dyke, "Raise the stone and thou shalt find Me, cleave the wood and there am I." But it is not so much more words that we need as closer study of those we have. For most Christians there are priceless treasures in the four gospels which, so far as they personally are concerned, are still buried in the earth, and they may uncover them without an expensive expedition to Egypt.

WERE THEY MISTAKES?

I took a turning wrong
At the parting of the ways,
But a lark poured down its song,
And a thrush sang out its lays;
And all the way through meadows sweet
The flowers and grasses met my feet.

I did not see that chance
Which might have led to wealth;
Love conquered circumstance,
And a new life sprang to health;
But the dear sun kissed me from the sky,
Although I let that chance go by.

The friends I loved the best
Were not the famed and great;
Would I have found more rest
In things of high estate?
But there are winsome songs of praise
For loving hearts in lowly ways.

A choice was mine to make —
God does not force our will;
But I think for love's own sake
That was a good choice still;
And I can count, at set of sun,
For some things lost much treasure won.

Are they mistakes that lead
Either to left or right?
God gives us at our need
Surely the gleam of light.
The choice is ours — but He keeps yet
The ways wherein our feet are set.

Yes, it is now too late
To climb the heights you show;
I am with those who wait
And watch the evening glow;
But God's forgiveness keeps me calm,
And my heart sings a thankful psalm.

— MARIANNE FARNINGHAM, in *Christian World*.

HAVE WE A NATIONAL RELIGION?

REV. CHARLES EDWARD LOCKE, D. D.

THE American is not alone in the love he bears for his country; there are other patriots: the Englishman on the Thames, the Frenchman on the Seine, the German on the Rhine, the Italian on the Tiber, the Egyptian on the Nile, the Russian on the Volga, and the Chinaman on the Yang-tse. We may be excused, perhaps, for our exuberance and grandiloquence because we are the youngest of the nations, with a phenomenal history.

Religion is necessary to the life of a nation. A great Frenchman writing of our country, said: "Despotism may govern without faith — liberty cannot." Religion furnishes to the masses respect for the law; it inspires them with lofty ideals; and safeguards the personal character of the citizen. No nation ever sank into degeneracy while its temples were crowded with worshippers. Reverence, order and obedience are inculcated by religion, and are indispensable qualities of good citizenship. Lord Russell said: "There is no need in the nature of things that nations should die. History points to no people who, while strong in faith, in reverence, in truthfulness, in character, in frugality, in the virtues of the temple and the hearth, has sunk into atrophy and decline. So long as moral energy fails not, the life of the nation will not fail."

Judge Story, in his exposition of the national constitution, uses a paragraph on the subject which has become a classic:

"The promulgation of the great doctrines of religion, the being and attributes and providence of one Almighty God; the responsibility to Him for all our actions, founded upon moral accountability; a future state of rewards and punishments; the cultivation of all the personal, social and benevolent virtues — these never can be a matter of indifference in any well-ordered community. It is, indeed, difficult to conceive how any civilized society can well exist without them. At all events it is impossible for those who believe in the truth of Christianity as a divine revelation, to doubt that it is the especial duty of government to foster and encourage it among all the citizens and subjects. This is a point wholly distinct from the right of private judgment in matters of religion and of the freedom of public worship, according to the dictates of one's conscience."

Religion builds sacred shrines where men may gather to exchange their apologies and forget their animosities. Religion makes a nation homogeneous; it amalgamates peoples of different tongues and tastes. In loving a common God they grow like each other. Fraternity, purity, and loyalty develop such a people into invincibility. The words of the one hundred and seventeenth Psalm were sung by Cromwell's great army when they won their decisive victory over Charles II. at Dunbar.

What are the indications that we have a national religion? Columbus, as he reached these shores, humbly prostrated himself before Almighty God in prayer. Our Puritan Fathers came to this country seeking "a faith's pure shrine." After a perilous voyage of sixty-three days they anchored in the harbor at Cape Cod, but before landing signed a sacred compact, "For the glory of God and the advancement of the Christian faith." The Declaration of Independence explicitly speaks of the right to "worship God." The Charter of the Northwest Territory recognized the laws of the Christian religion. The convention which framed the Constitution of the United States was opened with prayer. The President of the United States proclaims a day of Thanksgiving and prayer to Almighty God. The officers of the general government are sworn into office with hands upon the Bible. National and State Legislatures appoint chaplains. Ordained ministers solemnize marriages. There are laws requiring the keeping of the Sunday in all of the States but one. Some of the nation's coins bear the reverent legend, "In God we trust." The Federal laws recognize the Sunday; no distilling is permitted, and the Sunday is not counted in the ten days allowed the President for signing bills. In his first inaugural, President Washington solemnly declared: "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of man, more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

Justice Cooley said: "The Christian religion was always recognized in the common law, and so long as that law continues to be the law of the land the fundamental principles of that religion

must continue to be recognized in the same sense and to the same extent."

Of course it is not forgotten that the first amendment to the Constitution of the United States provides that Congress shall make no laws establishing a religion, or prohibiting full exercise thereof. And this is right. We have no religion by legal enactment. The separation of church and state must be wisely maintained. But without compulsion the sober, sacred thought of this mighty nation has moved steadily toward the character and ideals of Jesus Christ, so that today by the preference and habit of the people, Christianity has been incorporated into our national fabric; and the truths of the holy Bible rest in divine glow upon our escutcheon.

Christianity inculcates love of country as a lofty virtue. By so much as any man is true to his country he is so far religious; he cannot be a consistent Christian without loyalty. Treason is a great sin against the flag, it is a greater sin against God. God is the originator of nations. "Happy is that people whose God is the Lord." Patriotism is a Christian duty.

In teaching the doctrine of unselfishness, Christianity becomes a powerful supporter of government. Lieber wrote: "The freer a country, the more it stands in need of public spirit and the more baneful becomes isolated selfishness." Christianity maintains lofty ideals and refuses to permit its standards to be dragged down to the levels of avarice and personal ambition. The Church of God, with its graceful architecture, its adamant rock of truth, its care for the young, its support of the home, its sure defence of pure womanhood; and with its long arm of sympathy extended toward the erring, and its absolute loyalty to law and order, is the surest citadel of a freedom-loving nation. And that man who would despoil the church, who would tear its Bible to tatters, who would desecrate its Sabbath, who would dethrone its Christ, is a conspirator against the citizen and a traitor to the Stars and Stripes. Christianity worships on the gilded summit of cross-tipped Calvary and dips its swords into the light of that Cross, and hurries to the valley to defend with chivalric fervor every sacred institution of freedom.

Moreover, Christianity mans the watch towers and sounds the tocsin of alarm when insidious foes are found lurking about the walls, or guerrillas are discovered in evil designs against liberty.

Christianity points proudly to George Washington as a typical Christian patriot. He possessed a superb character — the product of a Christian environment. His mother taught him faith, reverence, honesty, truth and purity. His greatness was not an accident; it was the "destiny of character." He possessed two traits indispensable to all true Americans. First, he loved his country. He had a genius for patriotism. Even at twenty-one he was recognized as the rising hope of Virginia. He was an inspired statesman — a seer; a natural soldier; an unblemished Christian citizen. Then, too, he was humbly devoted to his God, a man of humility, of unwavering faith. He indignantly spurned the suggestion to become an emperor;

and, like a prophet, inspired confidence in a government by the people — the new democracy. In a burst of eloquence Webster truly said: "America has furnished to the world the character of Washington. If our American institutions had done nothing else that alone would have entitled them to the respect of mankind." George Washington is a product of Christian influences, "first in war, first in peace, and first in the hearts of his countrymen."

Patriots should fill the land with the strains of "My country, 'tis of thee," mingled with doxologies and anthems of praise to Almighty God. Amphion is declared to have lifted granite rocks into the walls of ancient Thebes by the music of his lyre. With the songs of the Cross and the Flag, the defences of the Republic may be strengthened, and the citadel of liberty be made impregnable to any foe.

Brooklyn, N. Y.

GIBRALTAR

MRS. JOHN P. NEWMAN.

ONLY the most vivid imagination could picture the remarkable panorama that presented itself to the enraptured gaze of the passengers on the R. M. Steamship "Carpathia," as she glided majestically from the deep blue of the broad Atlantic into what appeared in the gloaming a land-locked bay. Only a few hours before we had dimly beheld on the one side the skirting hills along the rocky coast of Spain, with its revolving lights glimmering here and there. On the other side, a more distant view, were the darker outlines of Africa. This was the supreme moment of the voyage.

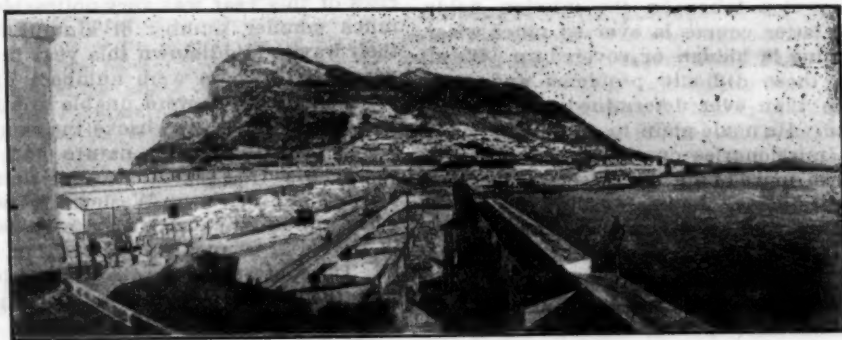
"Gibraltar! Gibraltar!" echoed and re-echoed through the evening air from all on board, for this magnificent fortress of solid rock, rising so many feet, was staring us right in the face, the rival of the seven wonders of the world. Midway we could trace the magical outline of the

stood bolt upright, as the English say, in the majestic grandeur of the ages, as if listening to the tremendous shout of over two thousand passengers, as the captain gave the order to drop the anchor. As by magic the ship stood still, and there was a great calm, and lo! at the same moment the twin engines in the cavern beneath fell asleep on the palpitating bosom of the deep.

This did not end all. This embattled fortification was bound to play another part in this nocturnal drama. The rock-terraced hillside responded in a brilliant display of pyrotechnics — lights in the windows, to attract the tourists to the illuminated homes — a welcome signal to all who landed. But the lateness of the hour forbade going ashore, and reluctantly each and all retired where they might dream of this transcendent beauty, a joy forever. Phosphorescent lights clustered around the keel of the ship as if loth to say good-night.

At the early dawn, as the steamer unloaded and again took in her cargo, the passengers were on the alert to go on shore and penetrate into the secrets of this great fort. Each on returning had adventures to relate of sights they had seen. But so confused were the descriptions that I have been asked to add a correct account of this rock-bound stronghold, now in possession of the English.

From a stratigraphical point of view Gibraltar is the greatest fortress of the world. It occupies a rocky peninsula jutting out, and is about three miles long and three-quarters of a mile wide. One central rock rises to a height of 1,485 feet above the sea level. Its northern side is almost perpendicular; its other side is full of tremendous precipices; while on its nether part it terminates in what is called Europa Point. The west side is less steep than the east, and between its base and the sea is the narrow and almost level span on which the town is built. The entire fortress is considered impregnable to military assault. The regular garrison



GIBRALTAR

crouching Lion, as it had been lying in slumbering silence undisturbed for centuries. The full moon shone resplendent in the spacious firmament on high. Mottled clouds floated o'er the heavens in folds of exquisite drapery. Invisible artists ever and anon drew aside the shining sheen that her ladyship, Madame Luna, might get a full view of the laughing water beneath. Again and again one bright, particular star peeped out as the zephyrs played frolic to the stellar host.

Amid all this heavenly illumination, huge, massive, rock-crowned Gibraltar

and town in time of peace numbers from seven to ten thousand at the last estimate.

Passing out of this extraordinary gateway into the beautiful Mediterranean Sea, closes the scene of the first stopping on our journey, to be continued to Palestine.

— The place of the church of God is right down in the midst of the world, in the midst of its purposes and its business. That society on which we look out today includes at the same time a band of robbers and a possible communion of saints. We need the man who will see the divine possibilities of society. We need the Chris-

tian in politics. Let us preach eternal righteousness, whoever is offended or whatever subscriptions are withdrawn from the church. — *Bishop McVicker.*

NEW YORK LETTER

"HOLLAND."

HOW quiet and deserted seemed the Book Rooms in Gotham during the merry month of May. The Preachers' Meeting seemed to have suffered a severe stroke of verbal paralysis. During the entire month we went through the motions but we evidently lacked leadership.

Now the Argonauts have returned from the sun-down sea across the sandy plains, and they come with tidings in their mouths. Almost every mother's son of them was in the thick of the battle, and can tell how it was won, if it was won, or whose stupidity was to blame for the defeat if it was lost. It is worth all the effort that was so generously and lavishly expended in the election of these talented brethren to the General Conference, to discover by their prodigies of valor, and sunbursts of statesmanship, what great and valiant men they are. You may be too close to a great man to know him. Let him but once get the country between you and him and then see him loom up as the Alps lit themselves out of the morning mists of the valley. No modest man's greatness is gloriously apparent till the great day of his opportunity comes creeping softly up over the eastern hills. Then how the eyes of his former neighbors pop out with astonishment and admiration as they think of the undiscovered gold mine of genius that they walked close to in those misty years of the past. And now how we love to tell of all the then trifling incidents associated with the early days of these budding sons of splendor.

Just a week ago — as soon as possible after the return of these great ones — for we could not wait — we were bursting with eagerness to have them tell us what we all knew — a field day was arranged in the Preachers' Meeting, that these battle-scarred warriors might fight their battles o'er and show us simple ones how fields were won. We had a goodly company of these Greater New York shepherds on hand, with great hungry ears turned toward the platform, as craving flowers turn up their trumpet mouths to drink in the warming life of the morning sun.

Addresses were given by Drs. Mains, Tipple, Leonard, Krantz and Sanford. It was evident that the orators of the day still had the swaying of the General Conference all about them and its roar in their ears. As one listened to them some things were evident. First, that they did not agree by a great deal. They were as far apart as sections of the General Conference were. Some of them thought that \$248 had received its death blow by the chapter of advice put in the Discipline and would be lopped off next General Conference. At least one of the speakers felt that this storm centre paragraph was more firmly fixed in the law of the church than ever, and that the effort to remove it would die the death.

It was plain that the action in regard to the consolidation of the Book Concern took away the breath of our eastern delegates. They were not prepared for such speedy and overwhelming action. But they still have hopes that the commission may be stranded upon some great black rock hidden beneath the treacherous waters. And if not entirely prevented it

may be delayed for a lengthy season. And delay is life.

None of the fervent orators had a kind word for the consolidation of the benevolences. All sorts of dire prognostications were launched upon the air as to the future trials and tribulations of these poor mismatched and ill-married societies. I could but think of what a relining up of forces, and what a booming of big guns there will be when it comes to the election of secretaries of the various societies at the General Conference of 1908. The fun will be in that new mongrel educational society, that now has a white and black side, a Sunday-school side and a tract side. The question is which of these sides is to swallow up and down, the other three vanquished sides; and which one of these gifted secretaries is to keep on being a secretary and away his goose quill over this omnivorous cannibal society, and which three of the secretaries will feel a call in other directions and seek for other pastures green.

I may say here that one of the speakers touched a sympathetic chord when he insisted that the General Conference was constituted to be a legislative body and not a lobbying body. Too much time was taken up with the election of editors, agents and secretaries. His remedy was that the General Conference proper attend to the selection of Bishops and the making of laws. And then, at a time when the General Conference is not in session, let the managing boards of the various church societies choose all of these other officers, about as do the two national missionary societies of our Methodist women. It would very much simplify and shorten the sessions, and reduce the expense, of our quadrennial Conference, and be fully as satisfactory. Will it not come to this yet?

One or two of the speakers touched upon the pressing necessity of reducing the ratio of representation in General Conference. It is now utterly too big, to the ragged edge of awkwardness and unwieldiness. Over seven hundred! Think of it! Four hundred is an abundance — and it would soon grow to five hundred. The smaller number would transact business much more expeditiously, and save the church thousands of dollars which could be much more wisely spent; to say nothing of the three hundred workers left at home to do the work of the church.

You ask, why was it that the Conference did nothing in this direction? Can't you answer your own question if you think a little bit? Every man who serves one term in the General Conference gets the itch to return. He feels that he has just learned how to do it, and is worth a great deal more there than a new, raw delegate would be. I learned of a college president who had served one term and was so swollen with the knowledge and experience that he had gained, that a few months before the election of delegates in his own Conference he wrote an article to the Conference organ urging upon his preacher brethren the overwhelming importance of electing at least a few delegates who had been in the General Conference and learned how to handle the ropes. Strange as it may seem, when the ballots were all counted, this great man of profound erudition and vast experience was left at home to attend to his college, where he was so badly needed.

Of course we all can see that the reduction of the size of this law-making and ballot-casting body makes it less likely that every ambitious delegate of marvelous experience will be re-elected. It is a difficult thing to expect that a sagacious delegate will calmly sit out on a limb of a tree such as this and saw off that limb between himself and the tree. He can too well see

where he would drop. Is it not too much to expect of a frail mortal?

And yet it is likely that some of the great men, who are always absolutely certain of re-election so long as life and strength endure, would have made a definite move in this direction if there had not been so much time spent in mending and patching rules and electing almost numberless officers. A few more days' time at the last would have been worth a good deal to the church. Hasty legislation is the bane of a big body loaded down to the water's edge, as was this late Conference. And this could be avoided by remanding the bulk of these elections to church boards, and — electing a few more of the great debaters to the episcopacy. The writer's old-fashioned conscience moves him to say that this last thought is not purely original.

Some very strong and warm words — the sort of words the fathers were wont to utter when preaching upon future punishment — were spoken by one of the more vehement and youthful of the speakers concerning the retirement of the half dozen venerable and revered Bishops. When he stood upon the top of the stepladder, and standing upon tiptoe reached far up and out for the finest and most luscious verbal clusters that his strong, eager hand could clutch, there was not juice enough in this rhetorical fruit to satisfy his excited taste. Why get so very much worked up over it? When a man gets up between seventy and eighty he can scarcely claim that he is the man he once was. How very few pastors that have passed their three-score and ten can do the full work of a big church. Being a Bishop does not add physical or mental power. We never see one of our venerable veterans superannuated at Conference without feelings of sadness; but our judgment does not hesitate to approve of the step.

Upon a Monday not very far back Rev. Dr. Simester, of China, gave us a most unique and vigorous talk on "Some Missionary Problems." It used to be that all of the errors and blunders made in our mission fields were covered away from the eye of the non-official. None of the failures were revealed to us outside of the field and office. All of the brilliant successes and mighty victories were heralded forth to fire the zeal of the home church. Now the wiser tendency is to counsel with the wise ones upon both sides of the water as to every step taken in the mission fields. This latter course is ever so much wiser. Nothing is hidden or covered up. We all face those difficult problems and grow more than ever determined to overcome them. He made plain to us how radically the missionaries on the ground differed, just as do we of the home fields concerning our problems. In this candid difference of opinion, philosophy and policy, we are much more certain to get at bottom facts and bed-rock principles and a working philosophy. And, best of all, in this way we shall develop a more rugged and independent lot of men, at home as well as abroad.

On last Monday, our devotional day, the sermon was preached by Rev. Dr. Winfield C. Snodgrass of the Newark Conference, and pastor of the First Methodist Church of Plainfield, N. J. It was a most unique and suggestive sermon, based upon the beautiful idea that God revealed Himself to us in proportion as we came into harmony with Him. Dr. Snodgrass thinks along a line that is entirely his own. His vocabulary is full and rich and varied, and his illustrations are from homely life and full of rare beauty. He is not fussy or vehement, but at times he rises to heights of true eloquence.

We are almost three months from Conference, and everything is settled down to a steady gait. A few good churches must soon be supplied with pastors. That beautiful church at Ossining, N. Y., left vacant by the election of Dr. William F. Anderson to be the secretary of the Board of Education, is one that any man might be proud to serve; and the parsonage is a thing of beauty and comfort. And Bishop Spellmeyer steps out of one of the most desirable churches of the Newark Conference, Centenary Church, Newark, N. J. With a church membership of one thousand, a Sunday-school of fourteen hundred and a plant worth a hundred thousand dollars, the new man will find a fertile field of labor. And now that Dr. J. E. Adams is again restored to the presiding eldership, taking the place left vacant by the death of that model presiding elder, Dr. James Montgomery, some strong man will be needed to step into the pastorate of Grace Church, Brooklyn.

Bishop Henry Spellmeyer is having an ovation among his old friends and admirers of this region. His college friends of the New York University tendered him a reception last week. A few days later he was given a whole-hearted reception by his people at Centenary Church, Newark. On Wednesday, June 22, he was tendered a magnificent reception by the preachers and laymen of Newark Conference in St. Paul's Church, Newark. The general feeling is that the gathering was a success. Yet we heard some sagacious folks venture the mild suggestion that the speeches were excellent, but withal a trifle too numerous, too lengthy and too personal, and almost — beg pardon — too fulsome. But, after all, how difficult it is to do a neat job of that sort. Who wants the contract? A model of taste and discrimination, as well as of gentle humor, was the speech of Bishop Spellmeyer at the end of the feast.

COMMENCEMENT AT WESLEYAN UNIVERSITY

THE Commencement exercises at Wesleyan University were held last week from June 28 to 29 inclusive. The contrast between last year's Commencement, marked by the noteworthy Wesley bicentennial celebration, and the simple exercises of this year was very noticeable. A much smaller number of alumni found their way to Middletown this year than in years past. There were numbers of the trustees, also, who were unable to attend. But despite these drawbacks the exercises were of an interesting nature and were characterized by several features that will become landmarks in Wesleyan's history.

The annual declamation contest was held in Memorial Chapel, Friday evening, June 24. The contest was between men selected from the three lower classes. Three prizes were later awarded to the winners.

On Saturday morning the fifty-seven male members of the senior class, dressed in masquerade costumes, paraded the college grounds and principal streets of the town to celebrate the passing of their final examinations. Professors Rice, Atwater, Nicolson and several others were caught on the campus and surrounded by the seniors and held captive until they had each made a speech.

Commencement Sunday was the hottest day of the week; otherwise the weather was ideal. Professor Merrill, who is the University marshal, led the procession into the church. First came the fifty-seven male members of the class, the five lady members, Bishop John H. Vincent, Rev. Francis T. Brown, pastor of the church

and President Bradford P. Raymond. Prof. Karl P. Harrington, '82, of the University of Maine, presided at the organ, and a large choir, selected from the student body, led the singing. President Raymond, who preached the baccalaureate sermon, chose for his text, "Surely the Lord is in this place and I knew it not," Gen. 28: 16. He said in substance:

"God has often been found in unexpected places. Moses found God in the desert while he guarded the sheep, and Jacob found God on his way to Padanaram to work and win his wife. The Scriptures warrant the belief that God speaks and reveals Himself in diverse ways. The scientist who gives us a shorthand sketch of the orderliness of the universe puts us into communication with God's thoughts and makes us co-workers with Him. The poet who lifts us to the plane of elevated emotion enables us to feel a presence that we can neither escape nor express. Paul declares that God works in us 'to will and to do.' The important thing is to be aware of this moral and spiritual relationship which we always sustain to God, but which in its highest results we have always to maintain.

No one can read the New Testament without being impressed with the fact that the message of revelation comes through miracles. The writers of the Old Testament were largely dominated by the faith that prosperity and plenty are an evidence of God's favor, and poverty and adversity of His disfavor. They interpret the history of Israel from that viewpoint and fill that history with true spiritual lessons. But neither of these views exhausts the situation, neither sounds the deepest note of revelation.

The New Testament teaches that God is here because He works in those who believe in the Lord Jesus Christ, to will and to do for His good pleasure. He gives them power to become the sons of God. He strengthens them with might by His spirit in the inner man. This is the distinctive view of the Gospel, and out of it springs the new humanity. One of the perils of our time is that we may lose hold of this view of the old patriarch. We may substitute matter for the Maker of all, and law for the love that is our all. But when personality and love have been lost there is little that is worth keeping.

The Scriptures show that we come very slowly to the consciousness of these moral and spiritual relations, and so to the awareness of God's presence. A very low moral tone prevailed over long periods of Israel's history. Ahab's desire for Naboth's vineyard, and Jezebel's dealing with Naboth, show a true Oriental conception of moral relations between subject and king. But Elijah's sharp rebuke and anxious prophecy lets in a flood of moral light. The dogs licked the blood of Ahab as Elijah predicted, and the supremacy of the moral universe got itself imperiously proclaimed and at work in the life of the people. David played the Oriental when he sent Uriah to the front of the battle that he might have Uriah's wife. But Nathan illuminated David's conscience and expounded the law with his story of the man with one ewe lamb. And Absalom's rebellion and death set David's sin in a lurid light. Each one of the prophets expands the moral life by applying the law in some new direction. The advance along the line of morals is an advance toward that inward view which characterizes the New Testament.

This doctrine of the Spirit is Paul's doctrine of a new creation. There is one vital spot left in the world where the work of the Creator still goes on. It is in the soul of man, where by faith God and man meet, and the new creature is maintained incessantly. The new creature is not primarily in a new physical world, but in love, joy, and peace. The outer man may perish, but the inner man is renewed day by day. But this is not all. The world is a field both of our discipline and of our achievements. Paul's letters show that he expected the new life to manifest itself in all the relationships in life. A new life that did not count in business, in politics, and everywhere else, would not meet the demands of the Gospel. The task of re-creating the age is our task, and of re-creating it in the mind and spirit of Him whom we have met, our Lord and Saviour.

In the evening, at 7.30 o'clock, in the First Methodist Episcopal Church, Bishop Vincent

preached the University sermon. He took his text from 2 Peter 1: 8, and Philipians 4: 8. The subject of the sermon was "The Relation of the University Student to the Church as a Layman, and his Responsibility to the Church." The speaker said in part:

The qualities gained by college culture should prepare men and women for more effective service as church members. They should help to make the church and church life more interesting. We need laymen (men and women) who will think of and live for the church seven days every week, making the building attractive and beautiful. Shabbiness and neglect are never excusable in a place where Christians worship. Church life is an individual affair. As Emerson says, "God enters by a private door into every individual." Our mission is to present Christ to the world. As the University makes you better citizens it should make you better Christians. Every college graduate should be an enthusiastic and diligent worker for the church.

Monday morning dawned pleasant and delightfully cool. Eleven o'clock in the morning found Memorial Chapel well filled with alumni, guests and under-graduates to witness the public award of prizes. The exercises opened with a chapel service, such as are held every morning of the college year. Scripture was read and prayer offered by Rev. William A. Richard, '84, of New Haven, Ct., presiding elder of New Haven District of the New York East Conference. President Raymond then made a few remarks, alluding to important happenings during the past year. He spoke feelingly of the death of the late Samuel T. Camp, of Middletown, for so many years a trustee of Wesleyan. Also of Prof. Ralph G. Hibbard, of New Britain, who for over forty years was instructor in elocution at Wesleyan. He then introduced Rev. Francis T. Brown, pastor of First Methodist Episcopal Church in this city, who announced the award of prizes. Although a Yale graduate, Mr. Brown feels perfectly at home in his Wesleyan environment and his witticisms were greeted with hearty laughter and applause. Although it was already known to many, Mr. Brown announced the winning of the Cecil Rhodes Scholarship at Oxford by Paul Nixon, Braintree, Mass., who received his bachelor's degree from Wesleyan this year.

At 2 p. m. the class of 1904 held their class day exercises on the front campus, under the old class elm. Charles H. Garris of Paterson, N. J., the president of the class, gave the address of welcome, to which President Raymond responded. The other members of the class who spoke were Asa R. Gifford, Cottage City, Mass., Kenneth M. Goode, Washington, D. C., Harold E. Wilson, Penacook, N. H., H. Adelbert White, Assembly Park, N. Y., Paul Nixon, Braintree, Mass., Walter P. Keeler, Malone, N. Y., Owen C. Becker, Grosvenor, N. Y., and Ralph W. Keeler, Windsor, Ct. Howard F. Legg, Worcester, Mass., was chairman of the class day committee. After the close of the exercises the class marched to the new Wilbur Fisk Hall, where Ralph W. Keeler, Windsor, Ct., planted the class ivy and delivered the oration. In the evening the board of trustees met and, among other business elected two new members: Wesley U. Pearne, '74, and Mayor Albert R. Crittenden, both of Middletown.

Tuesday was another pleasant day. The annual meeting of Phi Beta Kappa was held at nine o'clock. The following officers were elected for the ensuing year: President, Professor W. N. Rice; vice-president, Professor C. T. Winchester; secretary, Professor F. W. Nicolson; treasurer, Judge D. Ward Northrup, of Middletown. Fourteen men and two young ladies from the gradu-

FOURTH BIENNIAL EPWORTH LEAGUE CONVENTION

First General Conference District

THE convention opened Tuesday afternoon, June 28, in the beautiful city of Newport, R. I., and continued in session over the 30th. Preparations for this important event had been in progress for months, both on the part of the executive officers of the cabinet of the First District and also on the part of local committees representing churches as well as Leagues. The indefatigable secretary of the cabinet, Mr. Leon L. Dorr, of Woburn, Mass., gave attention to the program, which is always a baffling proposition when begun a year in advance, as was this. This involved a large correspondence, which undoubtedly taxed Mr. Dorr's time, but which was given with great cheerfulness.

The local executive committee, Messrs. Pitman, Horton, Bachelier and Thurston, did an immense amount of work in perfecting all arrangements, both for the convention proper and for the outings which were offered the delegates and friends. The various sub-committees efficiently discharged their duties, and the convention went through with the minimum of friction and the maximum of comfort and edification. To say that each session was full imperfectly suggests the varied and attractive speeches presented and the six daily departmental conferences enjoyed. A word or two here should be said of the three churches of Newport concerning the very hearty co-operation manifested both in word and deed to make the event an honor to Methodism. The place of the convention was the old mother church, the First Church, which seemed fitting to all. The choirs also of the three churches were responsible each for one of the evening services, and they did their work most carefully and successfully. Dr. Frederick Bradley was at the head of the committee on music, to whose untiring efforts attention should be called.

Tuesday Afternoon

At 2 o'clock on Tuesday the convention opened with a very fair registration for the beginning. Dr. Franklin Hamilton, of Boston, presided. Prayer was offered by Rev. A. J. Coultas, presiding elder of Providence District. Then came greetings—that from the churches being given by Rev. C. A. Stenhouse, the pastor, who spoke briefly of the historical interest of the church, of its spire and of the bell, all nearly 100 years old. He said the first voice of welcome which he brought was the progress of Methodism, and the family church was the second. He spoke of the builder of the church, Benjamin Pitman, who thought nothing was too good for the Methodists; and of his descendants, William and Theophilus, both active workers in the First Church. He also spoke of many of the early pastors.

The greeting from the Leagues of the city was spoken by Mr. Benjamin F. Thurston, president of First Church League, who wished to convey a double welcome, desiring the presence of the convention to be a welcome to the local Leagues as well as to the visiting. He extended a warm welcome to the church, the Leagues, the hearts and the homes of the people, trusting and believing that not the visiting Leagues alone, but the local Leagues also, would receive benefit, not only while they were here, but long after they had gone away.

Hon. J. W. Horton, chairman of the board of trustees of First Church, gave the greeting from the city and State, speaking interestingly of the early settlers of Rhode Island, dwelling principally on the early settlement of Newport, and giving short

descriptions of places and houses in this city of historical interest.

Response was made by Rev. Thomas Whiteside, president of the New Hampshire Conference League, and his effort was most heartily applauded by the assembly. Mr. Whiteside came early and studied the situation, so that he was apt indeed in replying to the words of welcome to church, League, city and State. He took occasion in a brief survey to show the importance of the young people's movement amid the other great movements of the age.

Bishop Mallalieu was the speaker of the afternoon. He received an ovation from the delegates and the large assembly, which put in fine fettle the grand old man "whom we love to call our senior resident Bishop," as Dr. Hamilton said in introducing him. He said, in part:

"This church certainly pleases me, as does the organ, the organist, and the singing of the congregation. Methodists can certainly sing." He called attention to two thoughts: "The field, and the work to be done." Really, New England is an odd piece of creation, and in part is nearest like Japan; and Japan is delightful. People who were not born in New England should come and settle here.

He spoke of the early settlers, who were mostly English, who were and are very peculiar. They have a good opinion of themselves, and if they don't, nobody will. God helps those who make no wrong estimate of themselves. They are very energetic, persistent, and recklessly daring. Irish, Scotch, and many other nationalities are flooding our New England now and assuming rule. They are active in business, and we are not at all blaming them, but blaming the other people for not waking up. These foreigners know little of Brandywine, King's Mountain, or Valley Forge, and there is nothing genuinely American in their minds and hearts, and therefore they trample on political and spiritual government. God pity and bless them, and looking on us as Epworth Leaguers help us to evangelize and Christianize these people.

The Bishop suggested that the Leaguers stop talking about \$248 in the Discipline, and that they be doers of the Word and not hearers, and go forth as representatives of Christ, Christianity and Methodism, seeking the souls of the perishing, rendering loving service to the outcasts, and not leaving slum work for slum workers alone. Distribute freely tracts that will help, and above all praise your preachers. This will greatly assist the popularity of the clergymen in the community, and let the outside world know you are interested in the church. The churches would then be filled.

The Cliff Walk by some, and a trip to the Training Station by others, were taken at 4 o'clock.

Tuesday Evening

The program of the evening session consisted of two addresses, music being furnished by the Middletown Church choir. The first address, "The Bible and the Spiritual Life," was given by Rev. W. I. Haven, D. D., secretary of the American Bible Society, New York city. The speaker told of the influence of the Scriptures upon the higher forms of intellectual life, upon current literature, and upon modern political speeches. The Scriptures have the power to awaken the intellectual and spiritual life of man, and also to satisfy it. The Bible can persuade concerning itself, satisfy concerning all good, educate, discipline, bless and comfort. Dr. Haven urged his hearers not to let the crowding-in of modern literature crowd out the Bible, without which many of the problems of life are incapable of man's solution. The Bible brings the spiritual life to perfection, and therefore

one should saturate one's self with it. Dr. Haven's address was delivered with a simplicity of manner which made it very impressive.

The second address was given by Rev. George H. Spencer of Boston, on "World-Wide Methodism." Mr. Spencer had little recourse to notes, and delivered an eloquent and stirring speech. He mentioned four acts of the drama which has been and is to be enacted in the world—first act, the winning of the West; second, the flinging out of skirmish lines; third, the achievement of world-wide Methodism; fourth, the conquest of the world for Christ. Thus far Methodists have merely established lines, secured strategic points. The fight is before us, upon us. What Methodism is to do in the present century depends upon us. The question is: What kind of Methodism shall we have? It is necessary that we have soldiers willing to fight under the banner of Jesus Christ, united effort, the Gospel, and the Holy Spirit. The Epworth League is a confraternity—"offensive and defensive with every soldier of Jesus Christ"—which shall be a source of strength.

Wednesday Morning

At 7 A. M. a profitable quiet hour service was conducted by Rev. William McCreery, Jr., Pawtucket, R. I., president of Providence District Epworth League. At 10.30 the devotions were conducted by Rev. F. A. Leitch, Old Orchard, Me., president of Maine Conference League.

Matters of business, reports of committees, and election of officers consumed a good deal of the regular forenoon session, followed by brief addresses by Rev. Julian S. Wadsworth, of Brockton, on "In Training for Service;" by Miss Bertha Morrison, of the School of Theology, Boston University; by Miss E. C. Northup, of Waltham, and others. Miss Northup spoke on the Silver Bay Conference.

The following officers were elected: President, Rev. G. H. Spencer, East Boston, Mass.; first vice president, Rev. C. L. Leonard, Pittsfield, Mass.; second vice president, Miss Gertrude Freeman, Everett, Mass.; third vice president, Rev. Ralph M. Lowe, Barre, Vt.; fourth vice president, Rev. T. E. Chandler, Pawtucket, R. I.; secretary, Leon L. Dorr, Woburn, Mass.; treasurer, Deau K. Webster, Lawrence, Mass.; superintendent Junior work, Mrs. Emma Bates Harvey, East Boston, Mass.; editor, Rev. M. S. Kaufman, D. D., Fall River, Mass.; auditor, Frank M. Stout, Portland, Me.

Wednesday Afternoon

After the devotions, Miss Mae Stenhouse, Newport, R. I., daughter of Rev. C. A. Stenhouse, sang very effectively a soprano solo. The subject for the afternoon was the ever-pressing temperance problem; and Hon. M. J. Fanning, superintendent of the Massachusetts Anti-Saloon League, made a practical and impressive address, saying in part:

"The temperance problem has two factors, the drink habit and the drink traffic, and in carrying out reform we have to deal with the drinker and the dealer. There is but one place of safety for the drinker, and that is at the foot of the cross, pleading for goodness and to be led in the right direction. So many take the pledge and fall again by the wayside. The drinkers must deal with the Gospel, the dealer with the law. Many a drunkard has taken his first drink at his home when young before his parents, and ended in the saloon, which is the chief agency toward making the sin—for it is surely a sin, that of drunkenness. No drunkard can enter the kingdom of heaven, and if any one dies a drunkard Christ surely died in vain. The people and those who abstain must work against this evil for the love of Christ and

country. Every man and woman in his own State must give time to temperance reform.

Rev. C. S. Cummings, of Auburn, Me., sheriff of Androscoggin County, was heartily received and made a telling and convincing address. He gave a brief account of the enforcement of the prohibition law, which was successfully begun in January, 1903, when he was elected after a hot campaign of four months. Before his election liquor was sold and places were kept open against all law. The prohibition law in the county had been established for fifty years, but it was gradually falling into disuse, and in many of the counties round about there were no restrictions. In two years the results have been remarkable, through the efforts of Rev. Mr. Cummings as sheriff, and the law is constantly enforced. Crime has lessened to almost nothing, good homes are being made and good men and good women are being developed. Although the county is not getting rich from liquor licenses, they are turning out good men and women and making for the highest welfare of God and home.

The benediction was pronounced by Rev. J. F. Cooper of Providence.

At 4 o'clock the guests were taken for a drive to Purgatory and Paradise and through the country, about ten miles, under the direction of Mr. A. Herbert Ward.

Wednesday Evening

At 6 o'clock the convention banquet was served in the hall of the Young Men's Christian Association, with Mr. T. T. Pitman presiding. The gymnasium was arranged with five tables, one across the north end and four running the length of the hall. At the head table were the presiding officer, with Rev. G. H. Spencer of Boston, the new president of the District Conference League, on his right, and Rev. A. C. Crews, D. D., general secretary of the League for Canada, on his left; the toastmaster, officials of the League and others. A large American flag made a background setting, and flowers and other accessories gave a pleasing appearance to the tables. Dr. Frederick Bradley acted as toastmaster, and happy addresses were made by Revs. G. H. Spencer, A. C. Crews, J. O. Randall and Secretary Dorr.

At the regular evening service Miss Hattie J. Haynes rendered a soprano solo finely, after which Rev. C. H. Sackpole, of Melrose, spoke with pertinent effect upon "Strengthening the Ideal of Personal Responsibility," saying in part: "A noble character is not developed from worldly honors, but from prayer, sacrifice, service and holy vision. The fundamental thing is conscience and the corresponding result duty. Conscience is the basis upon which we must proceed to establish character; it is the theme of the greatest masterpieces of literature. Sentiment and emotion are not loyalty to conscience, but they must be crystallized into stern and solemn duty."

Rev. A. C. Crews, D. D., of Toronto, Canada, general secretary of the Epworth League of Canada, gave the next address, speaking with splendid effect upon "Some Elements of Success in Epworth League Work." The essentials for success, according to Dr. Crews, are first, a clear, definite aim; second, concentration of effort in accomplishing that aim; third, new and improved methods; fourth, complete organization; fifth, enthusiasm; sixth, perseverance; seventh, aggressiveness, and eighth, personal contact with the living Christ. Temperance reform, evangelistic work and missionary effort are all within the province of the Epworth Leaguer, the forward missionary effort being, as Bishop Nindé says, a "mighty objective" for the Epworth League.

Thursday Morning

At 7 o'clock, Rev. J. M. Frost, of St. Johnsbury, Vt., conducted in his usual inspiring way a very helpful devotional service.

At 10.30, after the opening service, conducted by Rev. F. S. Johnson, of Middletown, Rev. R. J. Chrystie read a very able and critical paper on "The Value of the Bible in Personal Culture." He said in part: "Never was the Bible so popular and so systematically studied as now. Never, also, was it so influential, although always the leaders of thought and action have recognized its supreme power. The Bible, although better known now than ever before, is still not so generally understood as it should be. The highest value of the Bible lies in its personal culture, as personality is the most important thing in the world. For the highest education of the mind and heart man could more easily do away with any other study than that of the Bible. The duty of every man is to live in complete and cheerful obedience to the teachings of the Bible. As a work of theology, sociology and literature the Bible is most valuable. In fact, every kind of culture may be gained through the study of the Book of Books."

Rev. Edgar Blake, of St. Paul's Church, Manchester, N. H., followed with a unique and pertinent address, characteristic of him, on "The Mastery of Christ." He spoke along these general lines:

Christianity is not only a system of ethics. It centres around the magnificent personality of Jesus Christ. In other systems of religion the founder might be lost sight of, but in Christianity never. Christian discipleship depends upon adherence to Christ, not to precepts. The mastery of Christ is authoritative. Although Christ was gentle, simple, humble, and pure, He was thoroughly masculine and spoke with authority, and this authority brought Him to public attention. We must not simply admit Christ to the company of the good and great, but we must recognize His superiority over every other spiritual teacher. The mastery of Christ should silence all other voices, and to Him we should render complete obedience.

The concluding very excellent and practical address of the morning was given by Prof. J. A. Dealy, of Brown University, on the subject, "What the Young People of Our Church can Do to Solve the Problem of Social Betterment in the United States." He said: "This is an era of helpfulness and confidence, and we realize that many evils of the day can be ameliorated. Never before have the young men and young women been so emphasized in social life, and this fact is responsible for the progressiveness of the time. The young man without experience, but abreast of the times, is often more valuable than the old man with experience, but behind the times. Men must keep up to the times, or else they must drop out from every profession—the ministry, the teaching profession, and even business." Professor Dealy spoke with special pertinency of the evils of over-detail in young people's societies, and of the folly of young people pretending to have had the religious experience of their elders. Young people, therefore, should take up work along moral, social and religious lines, and along these lines they will do good work.

Thursday Afternoon

The last afternoon session of the Epworth League convention opened with devotions conducted by Rev. A. E. Legg of South Braintree, Mass. Mrs. J. P. Peckham sang with effect a contralto solo, "Cast Thy Bread upon the Waters," after which Rev. Edgar Blake of Manchester, N. H., spoke

interestingly on the Methodist General Conference held in Los Angeles.

At the conclusion of Mr. Blake's interesting remarks resolutions were passed of thanks to the Methodist churches of Newport, speakers, singers, sister churches for the use of buildings, Young Men's Christian Association, railroad and steamboat companies of New England, the local press and retiring members of the cabinet. It was announced that the First General Conference District was glad to welcome the Troy Conference and the Mexico Mission. It was also resolved to uphold prohibition and to join in the "Aggressive Evangelism" movement. All Epworth League chapters further were urged to send delegates to the International Epworth League Convention in Denver in 1904.

Governor Garvin, who was welcomed as he came into the church with the Chautauqua salute, made a stirring address, urging Epworth Leaguers "to fight against corruption, which is rampant everywhere," and at the close of his speech, which dwelt largely upon the political condition of the United States, it was agreed by a rising vote to add another resolution to those already made—one of thanks to Governor Garvin.

Thursday Evening

The devotions were conducted by Rev. George W. Hunt of St. Johnsbury, Vt., and the music was furnished by the Thames Street Methodist Episcopal choir, consisting of young girls, assisted by Miss Florence Carley and Miss Fannie Darby, soloists. The evening's program consisted of two addresses, the first by Rev. W. W. Foster, D. D., pastor of Grace Church, Temple St., Boston, who took for his subject "The Gift of Power." As the architect carried out his plan in the perfection of the Colonial type of the First Methodist Episcopal Church building, as the pastor carries out his order of worship, so God carries out His plan for each individual. When the spirit of consecration comes upon a life, power to use it for God is given that life. Let the great Master of all the harmonies of the universe touch your life and He will awaken exquisite melodies.

At the close of Dr. Foster's earnest and deeply convincing address Rev. Dr. John W. Butler, superintendent of the Mexico Mission, spoke on the work in that country, which is the nearest foreign mission field. At present there is free speech in Mexico, free worship and a free press. There are 143 Methodist congregations, 6,000 communicants, 4,000 children and 15,000 adherents. In all there are 700 churches, with a following of about 100,000. Not through controversy, but through heart experience, many of the Mexicans have been converted from Roman Catholicism to "the new way," as they call it.

The convention was brought to a close by a "word of Scripture"—"God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound in every good work;" a "word of song"—"God be with you till we meet again," and a "word of prayer."

Notes

—The missionary idea was prominently before the conference in an extensive exhibit, displayed in the vestries. Mr. Corliss of the New York office was present. Miss Northup conducted a conference on "World Evangelism" and had a number of speakers and helpers.

—Miss Mayo's conferences were very interesting, and the delegates said they were very suggestive and profitable.

—The heavy rain storm prevented Rev. J. O. Randall's plans from producing the great results he anticipated. He secured Dr. Dealy, professor in Brown, as the

speaker for the two mornings. Harder rain seldom falls in Newport than on Wednesday morning.

—"The Gift of Power" was Dr. Foster's theme, and many delegates sought that service. It was highly spiritual. One little girl observed that the delegates applauded Dr. Butler, who followed Dr. Foster, and asked why they did not applaud Dr. Foster. There is usually very little applause for heart truths. Meditation is better.

—Speaking of Dr. Butler, the missionary, what a charming man he is! He won the hearts of everybody, and especially in his contact with the young people was this evident. "I want to hear Dr. Butler—isn't he coming?"

—The habit of ministers in noticing the children was not illustrated more in any one than in Rev. C. H. Stackpole, who had the happy faculty of drawing them to him. The family where he was entertained will never forget him and Mrs. Stackpole. By the way, there was a discussion in the lobbies as to which is the better speaker, Dr. Stackpole or Mrs. Stackpole. They received many compliments.

—A number of deaconesses were present. Miss Morrison, of Boston, was present and spoke impressively in the interests of that work.

—Mrs. Harvey had an attractive list of speakers at the conference on Junior Work. Among them was Mrs. Everett, of Westbury, a sister of Miss Morrison, deaconess, and of Mrs. J. H. Newland, of Willimantic. Mrs. Everett was here some years ago, when her husband, Rev. T. J. Everett, was pastor of First Church.

—Providence District was represented by the youthful but dignified president of the District League. He is not married; from appearances the blame, if any, lies at his own door. Nevertheless he is a very delightful fellow to meet. He was far and away the youngest president here—Rev. William McCreery, Jr., of Pawtucket.

—Among the errors in the program was one that assigned the conduct of the drive to Purgatory to Captain Garnett of the local police. This was the work of the printer's office boy, no doubt. He had charge of the Ocean drive. He is a member of Thames St. Church.

—Whatever Rev. Thomas Whiteside does, he does well. He was witty and taking in his response to the greetings. He made some fine friends in Newport.

—The badges were a handsome souvenir designed from suggestions of the local committee by the C. M. Robbins Co., of Attleboro, Mass. They were expensive, of course, but freely given to the delegates. They will often review their trip when they see the old stone mill in miniature on the medallion.

—The presence and addresses of Rev. A. C. Crews, D. D., general secretary of the Canadian Epworth League, were very highly appreciated by all who heard and met him. May Epworthians in New England soon have the privilege of hearing him again.

—Temperance from every side received due attention. Hon. M. J. Fanning, superintendent of the Massachusetts Anti-saloon League, gave a very interesting and forceful address from that point of view, and Rev. C. S. Cummings of Androscoggin County, Maine, gave an equally strong presentation from that of the prohibitionist. As sheriff he stands for the enforcement of law, but nothing short of the prohibitory law. The one wants to enforce the law as it is—even if it is license; the other wants to enforce the law as it is—even if it is prohibitory. It seems as if they might unite.

THE FAMILY

THE DIFFERENCE

ADELBERT F. CALDWELL.

A hill, a weather-beaten cottage,
A low stone wall, a maple tree,
A bit of road o'ergrown with grasses,
A glimpse of far-off sea.

A palace grand was that small cottage,
And how I loved that tree,
The road, the sea, the wall, the hill —
For they were home to me!

Bloomington, Ill.

NEW HAPPINESS -- BY AN OLD RECEIPT

"MY dear Mrs. Brown, how well you are looking — and how happy!"

The word slipped out before I knew it, and I could have bitten off the tongue that said it for vexation at my own discourtesy, for Mrs. Brown had for years carried an unhappy, anxious look which made me wonder.

Now she laughed a whole-souled, happy laugh that was good to hear. "I'm glad you said it, dear! for it's true. I've never been so happy since I was a child."

"Won't you tell me the secret, please — if there is a secret," I exclaimed, for I was not as happy myself as I could have wished under the stress of some unusual worries.

"Oh, there's no real mystery about it. It's only that I've found myself out and discovered that I'm not of nearly the importance to the universe, or even to my own family, that I imagined."

"But that makes some people very unhappy."

"I know! Isn't it silly? I felt that way once. I think I had the feeling that if I were to die the wheels of the world would stop. I suppose it's natural for a mother to worry about her children when they first go out into the world, but I not only did so, but made their father worry about them, too. Then I got to worrying about my clubs. The Mothers' Club piled all the mistakes of motherhood on my back and the Social Reform Club all the political corruption of the city. I began to try to elect the next President; and when the Japanese war broke out, every Japanese repulse made me feel as if I had lost a friend. At last I had to have in the doctor and he looked at me over his spectacles and said, 'Mrs. Brown, you are trying to do too much.'"

"Doing too much, I suppose you mean?" I said, for I was cross and unhappy because I couldn't go to the Social Club that night and help scold over the way the streets are not cleaned.

"The doctor laughed. 'You mustn't ask me to tell you how much you accomplish,' he said; 'all I know is that you would do more if you didn't take the work so hard. Now I am only going to prescribe two things: One is idleness of body and the other idleness of mind. The world won't stop, Mrs. Brown, if you let it run its own affairs for a month, and if you don't, you'll have trouble.'"

"But I can't stop!" I cried.

"That's the disease under which you suffer," he replied with one of his most positive tones and the politest of his bows. "The brakes are worn out, you must get new ones, or you will run to destruction."

"Did you ever try to lie still and not think? I thought I couldn't, but between my husband and my doctor I got through two days of fighting worry and the next morning woke up with a new idea in my

head — the idea that I, Elizabeth Brown, was probably not of nearly the importance to the world I had imagined. I found that the house went on well enough without me. I remembered that the responsibility for the dirty streets was with the city officials. I considered that the world would not come to an end if Japan were beaten. Mrs. Brown, responsible for the affairs of the universe without any way of enforcing her responsibility, was the unhappy person whom you knew. Mrs. Brown, an unimportant individual, with work enough and a Father to whom all her worries can be brought and left, is happy in possession of a quiet mind."

"I see," I answered. "But don't you find the worries creeping back?"

"Oh, yes! but then I remember the partnership. I don't have to run the world, because my Father is in charge. I do the best I can for my children, but my Father shares the responsibility. I try to help my neighbors — those I can reach — but I let my Father think about the others."

She laughed again that happy restful laugh which it was good to hear. And I went on my way wondering whether I too might not be more efficient and infinitely happier if I really let God manage His own world in His own way. — VIVIAN COLE, in *Congregationalist*.

THE POWER OF A LOOK

HELEN A. HAWLEY.

PERHAPS the most graceful thing Squire Bronson ever did in his life was to die, if the Hibernicism may be pardoned. The most generous thing he ever did was to make his will. When he found that a grim hand had gripped tighter than his own hand gripped his worldly possessions, his grasp relaxed and he gave what he could no longer keep.

During all her married life, meek little Mrs. Bronson had scarcely dared to call her soul her own. She dreaded to ask her husband for so much as twenty-five cents, knowing that he would growl at her and wonder "what a woman wanted of money, when she had her board and clothes."

As to clothes, indeed, it was a question if she ever had a chance to exercise what small taste she possessed, for Squire Bronson usually drove to the nearest town, and bought whatever fabrics he considered both cheap and durable. The results, often astonishing, were accepted by the victim with wifely submission. One word described Mrs. Bronson — it was "shrinking." She looked as if body and soul had gone through the process.

There were two sons — the one sixteen, the other nineteen, years old at the time of their father's death. In the face, Edward, the older one, resembled his father, while John had the smaller features of his mother, though he had not her shrinking figure, but was really athletic.

When death struck down the master of the house, the widow tried, with unconscious loyalty, to think she was sorry. Perhaps in truth she was, because memory generously went back to the days when her husband was her lover, and in their light the sordid years which followed were glorified. When the will was read, she was quick to set the dead man in a niche of saintship.

Curiosity about that will was rife in the neighborhood. There were many sur-

mises, but, judging by the past, most people concurred in one opinion, of which they made no secret: "She'll only get her thirds, you may depend. He wouldn't give her a cent more'n the law allows." Great was the surprise when it was made public that "to my beloved wife" an out-and-out half of all the property, both real and personal, was bequeathed. The other half was to be divided equally between the boys when they respectively reached majority. There was also a request that this same "beloved wife" should make a will at some future time, bequeathing her fortune to her sons in such shares as it might seem in her judgment their needs demanded.

The neighborhood shrugged its shoulders. "He didn't think she had any judgment while he was well. Better late than never, though."

Squire Bronson had been what country-folk call "rich." He was worth at least fifty thousand dollars — a mere trifle in a great city. The habits of years are not easily broken, and if Mrs. Bronson indulged sometimes in unwonted luxuries, her conscience protested, and she asked forgiveness as for a sin. No one need fear that the sons' inheritance would be impoverished by her extravagance.

The boys really cared for their little down-trodden mother, scarcely realizing, though, that she had been down-trodden. They knew of the request in their father's will. Unconsciously, it may be, it influenced their conduct toward their mother, while making them jealously watchful of each other. Thus in a timid way the little woman was happy during the five uneventful years before she died.

It is not to be supposed these years left no trace on her sons. They were at an age when life is vivid. Edward's character was settling somewhat, but John's was in the state of surge, swaying under powerful winds of influence. There was a curious mixture of father and mother in these sons, combined with other traits which must have come down from remote ancestors. Edward especially had the cool, critical, sarcastic temperament, which in his father showed itself in "nagging." It was really a pleasure to worry his brother, to take him by the nape of the neck and shake him, so to speak.

John had a good amount of self-control. He could rage internally without boiling over, but when his seething passion reached its bounds — look out!

Considering all this, it was certainly a great misfortune that both brothers fell in love with the same girl. In this they did not suspect each other at first — in fact, Edward never suspected John.

Mary Somers was a charming young woman, lately come to live in their neighborhood. She had the grace which comes with a somewhat wide experience of worldly ways. No wonder then that she became the belle of the place; the wonder was that it didn't spoil her one bit. Now Mary was just the age of Edward Bronson. Along with Edward's cool, cautious nature went the outward polish which so often accompanies it. He was careful not to burden her with attentions, but showed her small courtesies which were in keeping with her former life, and of which the

ruder swains offered none. Thus Edward was winning his way by imperceptible advances.

John—shy John, with his deeper nature—worshiped from afar. Why is it that a boy's first love is usually given to a woman older than himself? He looks back in after life, glad that it never came to anything, yet not wishing to blot out such a worshipful experience.

This was the state of things when Mrs. Bronson died. Edward was now twenty-four, and John was twenty-one.

Mrs. Bronson had been wise enough to keep her own counsel, but the mother heart was never able to decide for the one child as against the other, and her will made them equal sharers in her fortune. The outside court which sits in every rural community gave the popular verdict: "Best way altogether. Now neither of 'em can be jealous of t'other. Share an' share alike."

The young men, too, seemed at first to be satisfied, although each had hoped in his secret heart that he was the favorite, and Edward chafed inwardly because he thought that to him, as first-born, belonged the lion's share. There was, however, no outward quarrel until questions of selling some portions, and of "running" other portions, of the property had to be considered. Then Edward took on a dictatorial tone, under which John winced at first, and later rebelled openly.

"I've as good a right to say as you," was his frequent remark; and Edward, with cool, sarcastic tone, would answer: "Yes, but I'm older, and naturally my judgment is better than yours."

This assumption of superior wisdom by one only three years his senior, and hardly better versed in business than himself, was so exasperating to hot-headed John, that often he was near losing self-control. Matters between them rapidly grew worse. It became more and more difficult to agree on any line of action.

The climax came suddenly, and as the end of a dispute not important in its beginning.

One day the young men were out together discussing a piece of woodland. Should it be cleared or not? Edward emphatically said, "No." John as emphatically said, "Yes."

"The trees are no good here. The lumber'll bring a good price and the land'll be ready for cultivation. There's money in it." Like his father, John was a little "near."

"There's something more than money in it," said Edward, who affected artistic tastes. "You've no eye for scenery. Look at those trees, now—what would the landscape be without them?"

It was an October day, and the autumn sun really made a glory of the woodland.

"To anybody with half an eye the place would sell for far more with those trees on than off. So you see I'm right, even on the money question, my dear boy."

"My dear boy!" The words, spoken with that patronizing air, were like sparks to tow for fiery John.

"Besides," Edward went on, "it isn't a money question at all with me. I was talking with Mary about these woods only last evening. She thinks they're the real beauty of the place. When we're

married and settled I shall clear away the underbrush and lay out a drive"—

"Talking with Mary!" "Married and settled!" There was but one Mary in the world to poor John, as to his brother. All John's fears, all his latent suspicions, sprang to life in one unsupportable certainty. Jealousy, disappointment, anger, mingled tumultuously, and still that nagging voice went on:

"Of course, as you own half the house, you'll have to live with us—unless you'll sell out. We shan't mind, though. You won't be in the way, I dare say."

"Won't be in the way!" As if I was a ten-year-old! It was the last insult to be borne. John's pent-up passion burst its bounds in a volcanic eruption. Like a flash he sprang upon Edward and tripped him, unprepared. There was but one mad thought—"He shall not have her!"

With knee on Edward's breast, "I'll kill you," were the words that came hissing from John's lips, as he snatched a stone from the ground. It was a moment of paralyzing terror to the older brother, his eyes meeting those vengeful eyes so near! An instant of suspense—the stone rolled from John's hand, he got up, and walked away in silence.

When your cool man is once roused, he is roused. When your brave man once yields to fear, he is afraid. Edward the cool, and in a sense the brave, was certainly roused and afraid. Within a few days, during which no spoken word passed between the brothers, Edward had taken legal steps for his own protection. John was arrested and indicted.

The accusation for the bill of indictment read, "assault in the first degree," though in common parlance the crime is known as "assault with intent to kill." The penalty on conviction is imprisonment for not less than five, nor more than ten years.

Here was a terrible sequel to a brief moment of passion. John contemplated it moodily. Five years at least out of a young man's life, and a stain never to be effaced—that is, if Edward won the case. But would he win?

"My word's as good as his," thought John, "and there were no witnesses." The thought skulked in his mind, to reappear as a temptation. Why not deny anything more than a quarrel of words, when it came his turn to testify?

While pondering this, John became aware of a strange change in his heart. His boyish love for Mary was gone, never to return. That storm of rage had swept it away. She might marry Edward and welcome, or anybody else—he scarcely thought of her. But the dogged grudge against his brother remained—such hate was the culminating product of years of snubbing.

In due time the case was up for trial before the court and jury. Edward testified to previous disagreements between himself and John, to their meeting near the woodland, to their dispute about clearing it, and to the murderous attack. He made no allusion to Mary Somers, but carefully guarded himself at that point, and no questions were put to him which required such allusion.

Then to John's surprise and to the ending of his temptation to perjury, a witness was placed upon the stand, who testified

that he was taking a short cut through the woods and saw the man on the ground, the other pinning him down, the uplifted stone. This witness was but a lad, and it seems at this point he was so frightened he took to his heels, never even speaking about the encounter until the affair became public news. Then he confided it to his parents, and they, urged by a sense of duty, sent him to Edward with it.

On Edward's cross-examination the fact came out that John had suddenly desisted from his attempt, but the district attorney claimed that the complainant's life must still be in danger at his brother's hands.

Then John was sworn in his own behalf. He appeared doggedly sullen, and his words came like pulling teeth.

At length the question was put: "Did you, or did you not, voluntarily and of your own accord, throw down the stone, rise and go away, thus releasing the complainant?"

"I did."

"What caused this change of purpose?"

The question seemed to be unexpected, and its effect was surprising. The young man's face lost its sullen expression. It suddenly worked with intense emotion. He hesitated, he quivered, he tried to control his emotion, and failed. The stillness of the court-room could be felt. The jurors leaned forward eagerly. The judge did not attempt to conceal his great interest.

Then John Bronson, in a tremulous voice which was almost tender, said: "I didn't mean to tell it. I meant to brave it out, but I can't. When I was so desperately angry with Edward, and had him down, with that stone in my hand to beat his brains out, I met his eyes, and—oh, my God!—our mother's look was there. She looked right out through his eyes, and I couldn't!"

The young man shook convulsively. He covered his face with his hands, as if to shut out the horror.

Up to this instant Edward had maintained his usual cool, collected demeanor, but at the words, "our mother's look," his whole expression was transformed. It was like a miracle! In a moment he had risen and was at his brother's side, his arm about his neck.

"John," he said, gently drawing the hands from the covered face, "her look is in your eyes, too. Forgive me for her sake! I have not been the kind, considerate elder brother. I have done all I could to exasperate you, but it shall be different in the future. Mother, witness!"

He raised his right hand solemnly to heaven. And then the two young men embraced each other in complete reconciliation.

It was a dramatic scene. Strong men thought of their own dead mothers, and were better men thereafter. The judge wiped his eyes.

Then Edward spoke: "May it please your honor, if it is in my power to do so, I wish to withdraw the complaint."

The judge and the district attorney drew apart, consulting in low tones, after which his honor announced:

"There is perhaps no legal precedent

to govern a conclusion of this kind, but as we" — he bowed to the district attorney — "are agreed, I am justified in granting your request. The complaint is withdrawn."

The brothers walked out of the courtroom arm in arm, henceforth to be brothers in heart always. Thus the little mother, so weak apparently through all her life, was strong enough to save both her boys.

CHILDREN OF THE DOORWAYS

The children of the doorways! Sisters, hark! —

The sound of plaintive voices through the dark,
Unchildlike laughter, discord for delight,
Heartbroken sighs and crying in the night.

The children of the doorways. Sisters, see!
The "little mothers," babies on their knee,
The ailing children, gasping for fresh air,
Children unkempt, uncared for everywhere.

The children of the doorways. Sisters, heed!

Long lines of wan-eyed faces with you plead;

The unloved children, motherless for sin,
The long neglected — yours to lose or win.

The children of the doorways. Sisters, speak!

Rebuke the force uplifted 'gainst the weak!
In tones of strength proclaim the wrongs to right,
Lay bare the evils lurking in the night.

The children of the doorways. Sisters, do!
Myriads of childish voices cry to you;
Your smile and touch, your sympathy and love,
Can bring to hopeless hearts bright heaven above.

The children of the doorways. Sisters, pray!

That wisdom's light may shine upon our way,

That we may help to lift these lambs from harm

And safely place them in the Shepherd's arm.

— Helen F. Boyden.

A Recent Florence Nightingale Incident

A RECENT caller upon Florence Nightingale — a deaconess caller, by the way — rose to leave the distinguished lady. This queen of nurses is over eighty years old now, and confined to her bed. But she made a detaining gesture.

"Pray," said she, folding her white hands.

The rest of this story shall be told in the deaconess' own words:

"How long have you been a sister?" she asked. I told her more than thirty years. Then she asked a very searching question: "Have you always been happy?" Now *always* is a long word, and I did not know what to say. I could not answer no, nor yes, so I said: "Dear Miss Nightingale, if I had to live my life over again, and if it were ten times as long, I should always wish to serve the Lord as a deaconess." Then she said: "Thank God! Oh, thank God! It is a blessed life when we can live it for others!"

Does any reader of these lines wish to know more about deaconess work, the spirit of which is so perfectly illustrated in the life of Florence Nightingale, and concerning which her caller gave such beautiful

testimony? Send for information to Lucy Rider Meyer, 4949 Indiana Ave., Chicago, Ill.

Ten Years After

AS Mrs. Harper entered the room, with its lamplight and firelight and its air of studious peace, Miss Miriam was just sealing the last invitation to the tenth annual luncheon of the class of which both she and Mrs. Harper had been members.

"My dear," she broke forth, when her visitor was seated, "as you came in I was thinking that some fame awaits the woman who compiles a book of class-day prophecies with tenth-anniversary revisions."

"It would make amusing reading," smiled Mrs. Harper, "but, wouldn't it be a bit pathetic, and even tragic?"

"There might be a touch of tragedy here and there," said Miss Miriam. "Hebe might show up with a double chin and no waist line, Diana with a chronic limp, and Hygeia with dyspepsia. But that would only prove the fallibility of class prophecies, and the general unaccountability of things."

Mrs. Harper seemed to be reflecting. "There's our class," she said, and paused. "Precisely," said Miss Miriam. "Think of Marion! I said that her life would flow evenly on to its close. I'll spare you my flowers of speech, for I've forgotten them, but peace was her inheritance. As you know, she has been in fire and flood, and on the battle-field in the wake of battle. She was to wear the latest fashions all her days, and she has worn the red cross on her arm for eight years."

"Then there is Ethelberta!" exclaimed Mrs. Harper. "She was to marry a duke or a Supreme Court judge at the very least, and there she is, living in the wilds, married to —"

"The dullest man I ever heard preach!" interrupted Miss Miriam. "And Lillian was to lead society! She lives in a house running over with children, she has never had an entire new gown since she married, and never goes to a lecture or play unless one of us asks her."

"But Lillian is happy," urged Mrs. Harper.

"So is Henrietta," Miss Miriam asserted. "Though she who was going 'to lead in every noble work' is chiefly occupied in giving teas and leaving the right number of cards when she pays visits. And I am happy, too. But instead of molding public opinion, I've never even succeeded in making the school board."

"And I, 'the pioneer practical farmer,'" laughed Mrs. Harper, "who was pictured plowing up all the available land in the Northwest, have never had a piece of ground as big as a pocket-handkerchief to cultivate."

"Add to all this that the beauty of our class has faded quite out of sight," said Miss Miriam, "while the plainest girl is the wife of a millionaire, and you can see that there are possibilities in my idea of revised prophecies." — *Youth's Companion*.

The Wrong Department!

A PROMINENT physician tells this story at the expense of the modern craze for specialization in the medical profession: A poor woman from the East Side of New York went to a near-by dispensary to ask aid for her little son, who had had one of his fingers smashed by a baseball bat. At the first room where she applied she was told by a curt attendant that the boy could not be treated there.

"Wrong place," he explained; "this is the eye and ear department."

"Vere is der thumb und finger depart-

ment?" inquired the woman, simply. — *Harper's Weekly*.

BOYS AND GIRLS

MRS. CHADWICK'S LITTLE BOY

THE Malone family was all scattered that summer. There happened to be special plans for each one, and mother said of course the twins could go to the country if Aunt Mary was sure she really wanted them, and if they would remember not to sit in her lap all the time, and tease her to tell stories from morning to night.

The country was a great, big, lonely place. Polly liked it very much. She thought the chickens and ducks lots of fun. And Mousie liked it, too. He wondered whether the cows watched the sun so as to know when to come to the fence to be driven in, and whether the one sheep that pastured with them knew she was not a cow.

By the third day things seemed to get stiller and stiller. Mousie came from the meadow where the men were haying, and called his sister quietly aside.

"Let's go next door," he said.

"There isn't any," said Polly. "They don't have that in the country. You ust play with each other and make up things."

Just then Aunt Mary came out and said, "I was looking for you children. It's something important. Do you think you could find your way to Mrs. Chadwick's house and give her a message?"

Mousie and Polly laughed and thought they could, and a little later they started off down the country road together. Mousie wore a red sweater and blue knickerbockers, and so did Polly, for mother had said it was the very thing for the country, and would do them good to be alike.

Mrs. Chadwick looked at them over her glasses and said, "Well, well! To think of little Lucy having two twins as big as that! Will you look round, my dears, while I get the recipe for your aunt?"

So they looked round, and there on the table they saw something that looked like home. They both jumped for it, and they both got it, Mousie on one side and Polly on the other.

"It's our own magazine!" shouted one, joyfully, while the other read slowly the name on the margin: "Jimmy Chadwick. Goody! That's a boy."

When the old lady came back they asked her questions. Was her son at home? No, he was out in the big field.

"Is he as big as us?" asked Polly.

Mrs. Chadwick laughed. "Bigger," she said.

"Maybe he's older is why," said Mousie, anxiously. "We're only but eight apiece."

"We're big for eight," added Polly.

"Yes, he's older," said Mrs. Chadwick.

"I thought you had seen him at your aunt's house. He saw you."

No, they had not seen any boys or girls. They would be pretty glad if his mother would let him come play with them. Could he come tomorrow? It was not any walk at all. Not half as far, Mousie guessed, as twice to school and back again in the city.

Mrs. Chadwick laughed again and said she did not care if he came. She would tell him they wanted him.

The next morning Mousie had all his books and puzzles out. If Jimmy Chadwick read their magazine he must be a booky fellow; but there were marbles and fishing-rods within reach, too, because there really was no telling what would be best to do. And everything that Mousie had ready Polly had also; for when one is in the country and wears knickerbockers, one can do exactly like one's twin brother, and nobody has a right to say tomboy, either. Uncle Dick had explained that very carefully.

When they told Aunt Mary about their guest she laughed and said that was all right. Then they sat by the letter-box at the roadside and waited.

After a while a buggy drove up, and there was a man in it. He was a big man, with snuff colored clothes and a jolly red face. His eyes laughed, but his mouth did not.

"Howdy-do!" said the man.

"Howdy!" said Mousie.

"Are you Mrs. Malone's twin children?" said the man.

"Yes, we both are," said Polly.

"I've come to play with you," said the man; and then his mouth laughed, too. "I'm Mrs. Chadwick's little boy."

The twins did not laugh, not yet, because they felt that they had been deceived. But he really was a very jolly fellow, and when Aunt Mary came out and helped him explain, and said certainly they could go with him in the buggy to his brother's farm across country, why, they remembered that being mad at people is very unpleasant, and that perhaps after all nobody had said definitely that he was a little boy.

So they climbed up beside him, and Mrs. Chadwick's little boy thought Mousie had better take the responsibility of driving, so that he could talk to Polly.

For a while Polly was thinking too hard to talk, but then she said:

"You can't be Jimmy when you are a grown man. You have to be Jimuel, or something like Sammy and Samuel. The magazine prob'ly thinks you're little. It's cheating, I think."

"Well, you see," he explained, "it's this way. I was only five years old when the magazine first came, and then Jimmy was all right. Of course it is different now. I'm James. I wonder if I ought to write them about it?" and he smiled pleasantly.

"I think you better," advised Polly. "It would cert'nly save mistakes. And it seems to me it would be — sort of honest," and then she politely changed the subject. "Don't you think Mousie drives pretty carefully?" she asked. — AUGUSTA KORTRECHT, in *Youth's Companion*.

The Sky-Light Room

LATE in the afternoon, when Miss Lavinia was occupied in the basement, Bee went to the bathroom on the top floor, thinking to shower her rose and fill the vase with cool, fresh water. The door of the sky-light room was open, and Bee could no more resist looking in than she could help reading the open page of a story book.

It was miraculously clean, this little

room with its white bed so neatly spread. A few well-selected prints brightening the dull walls, the worn books in the tiny bookcase, and a cover of beautiful needlework on the dressing-case, gave the poor, shabby place, strangely enough, an air of homelike refinement. The only light and air admitted to the room came through the open door and a small sky-light, which was now closed, as the rain was beating steadily upon it.

"Working in a hot, suffocating basement all day long; sleeping in this shut-in box at night; sitting here alone on Sundays," meditated Bee. "No clouds getting red at sundown — no birds hopping around when one feels lonesome — no little plant to stand on the window." Bee looked down at the vase holding her rose. It was a beautiful rose.

Late that evening Mary Hoffner returned home, her garments sodden with rain, her whole body aching with weariness, and her heart so heavy that it hardly seemed as if she could take another step, but the sky-light room, poor as it was, meant home and refuge to her, and the thought of it nerved the poor girl to climb the long flights of stairs.

On reaching her room there came forth out of the darkness to greet her, the most delicate and delicious fragrance as from a garden in June, and when the surprised girl had a light, there was disclosed a deep crystal vase holding a beautiful white rose. The vase with the rose had been placed reverently before her mother's picture on the dressing case.

Involuntarily Mary Hoffner turned her face upward to see if the flower had come down from heaven, but the sky-light was closed.

"It is of Thee, O Christ! Thy messenger has been in this place!" and with a warm sensation of joy, the friendless girl lifted the rose to her lips.

How much the white rose said to Mary Hoffner at that moment, how it cheered and strengthened and encouraged her fainting heart, and how it spoke to her of Christ's love, and made His tender friendship clear to her! If Bee could have known it all, her happiness would have been like that of the angels of heaven.

But Bee did not know. Tired with the happenings of the day, she had gone to bed early and was fast asleep dreaming of Mother Margaret, Barney and Will in the old orchard at home. Meanwhile her flower mission had its beginning in the sky-light room, a small beginning, it is true, but the greatest things always begin small. — FRANCES BENNETT CALLAWAY, in "Bee's Flower Children."

Mosquito Hawks

LAST year, one hot night, when my little niece Mary was visiting me, she came running into the house with her hands over her ears, and a scared look on her face.

"Oh!" she cried, "there are so many darning-needles a-flying around in front of the barn that I don't dare to stay out!"

"What is it you think the darning-needles will do to you?" I asked.

"I'm afraid they will fly into my ears," she said. "People say they will."

I did not laugh at my little niece. I remembered well that when I was a little girl we used to believe that darning-needles would get into our ears, and we would hold our hands over them, tight and close, whenever we saw one, until it had flown off; only we used to call them "spindles."

"If you were a mosquito," I said, "you might be worried; but little girls are safe. But I will go out with you."

I espied a dragon-fly almost at once,

poised on the clothes-line, as we were crossing the yard, — a "darning needle" is nothing more nor less than a dragon-fly. "Let us stop and take a look at this one," I said.

But Mary held back, as if afraid.

I drew her nearer. "See how pretty it is!" I said. It was pretty! It had a noble head and a beautiful dark-red body, and delicate transparent lace wings, two pairs, with red spots on the front edges.

"He has something in his mouth, eating it," said Mary. "What is it?"

"A gnat perhaps, or a mosquito. Some people call the darning needles 'mosquito hawks' because they catch so many small insects. That probably is why you saw so many near the barn; they were after the mosquitoes that come flying around the cows."

We walked out toward the barn; and, as we came near, Mary asked if I couldn't hear their wings clatter.

I could hear them "clatter;" those transparent wings of theirs are very stiff and dry, almost like isinglass.

We went on down to the meadow. In the little brook there the water was very still; there was not enough of it to run. Dozens of beautiful darning needles were hovering and flying over the smooth surface in chase of the countless mosquitoes; their flight was very graceful, like a dance.

"Oh," exclaimed Mary, suddenly, "did you see that white one?"

I never had seen a white dragon-fly before — it was the purest white, too. Near to the lovely creature darted another, of the brightest, deepest blue.

We followed their graceful, winding movements a long time.

"How would you like to keep a mosquito hawk book?" I asked Mary.

"How could I?" inquired she.

"Well," I said, "we can come down here to the brook and study them; and, every time we get a near view of a fine one, we'll notice what color it is, and how the wings are marked, and the color of its eyes; and then we'll write down a description of it in our mosquito hawk book. I suspect we shall be surprised to find how many kinds there are! They all seem to have different-colored bodies and different markings on their wings; in fact, they appear to be a very rainbow-y crowd. Some of them have eyes that look like jewels — such beautiful eyes! and such varying shapes of bodies and wings!"

"I think a darning-needle book would be a very nice kind of a needle book!" my little niece laughed. "And I don't feel a bit afraid of mosquito hawks now!" — SUSAN BROWN ROBBINS, in *Little Folks*.

LOST

What! lost your temper, did you say?

Well, dear, I wouldn't mind it,
It isn't such a dreadful loss —
Pray do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one — well, simply horrid.

It put to flight the cheery words,
The laughter and the singing;
And clouds upon a shining sky
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it — never, never!

— Sydney Dayre.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson III

SUNDAY, JULY 17, 1904.

2 CHRONICLES 14:1-12.

ASA'S GOOD REIGN

I Preliminary

1. **GOLDEN TEXT:** *Help us, O Lord, our God; for we rest on thee.* — 2 Chron. 14:11.

2. **DATE:** B. C. 951 to 941; the revised chronology puts these dates about 40 years later.

3. **PLACE:** The kingdom of Judah.

4. **HOME READINGS:** *Monday* — 2 Chron. 14:1-12. *Tuesday* — 2 Chron. 15:1-9. *Wednesday* — 2 Chron. 15:10-19. *Thursday* — 2 Chron. 16:1-9. *Friday* — Psa. 20. *Saturday* — Isa. 12. *Sunday* — 2 Kings 19:8-19.

II Introductory

Our lesson goes back almost to the disruption, and takes up the story of Judah. Rehoboam's folly in refusing to listen to the grievances of the people had been punished, it will be remembered, by the curtailment of his power. The ten tribes rebelled and elected Jeroboam king, while Rehoboam, the son of Solomon, ruled over Judah and Benjamin only. His sinful, inglorious reign lasted for seventeen years. He was succeeded by his son Abijah, a warlike, sensual king, whose brief term of three years was principally spent in fighting Jeroboam. Our lesson begins with the accession of Asa, the third of the line. He was the son of Abijah, but fortunately did not inherit his father's vices. During the forty-one years of his rulership seven kings sat on the throne of Israel, and the northern kingdom was repeatedly torn with revolutions and dissensions. Judah, on the other hand, had continuous peace for at least ten years, and an unchanged dynasty. Asa improved the opportunity to recall the people to the faith of their fathers. Under Solomon and Rehoboam, and Abijah idolatry had not only been tolerated, but had become established. The temple was well nigh forsaken. Idol altars, "high places," sacred groves, "sun images," with all the attendant immoralities, abounded. Idolatry permitted profligacy of the worst type, and was therefore popular with many. Asa undertook a radical reform. The heathen altars and images were unsparingly demolished, and their priests either exiled or compelled to find other occupations. The queen mother (his own grandmother), Maachah, who ranked next after him in authority and influence, had been the most conspicuous patroness of the prevailing heathenism. She had erected in Jerusalem a "horrible thing" — that is, an obscene symbol — to Astarte. She was promptly deposed from her high position, and the offensive emblem was burned to ashes and thrown into the Kedron. Some of the "high places" where the worship of Jehovah was conducted (though contrary to the Divine command) were spared, but the idolatrous shrines, with their foul attendant vices, were swept from the land. This having been done, the king's next step was to strengthen the defences of his kingdom against possible attack. He rebuilt the walls of the fortified cities and strengthened his army. The wisdom of his precaution was soon demonstrated.

The Ethiopian Zerah threatened Judah with an immense army. He was confronted at Maresah on the Philistine border by the whole military force of Judah. Before joining battle, however, King Asa, realizing that all human preparations are worthless without Divine aid, called upon God in terms of such devout appeal and trust, that we can expect no other announcement than that which follows: "So the Lord smote the Ethiopians before Asa and before Judah; and the Ethiopians fled."

III Expository

1, 2. **Abijah** — who reigned three years only. Asa — the son of Abijah, grandson of Rehoboam, and great-grandson of Solomon. His name means "a physician." Did . . . good and right in the sight of the Lord — in spite of difficulties that seemed insurmountable, both domestic and national. It seems quite likely that Asa was not left alone in his daring reform. There must have been a considerable minority of godly Jews who came to his support.

Most persons are ready to do that which is good and right in their own eyes. A great many persons are ready to do that which is good and right in the eyes of the general public. But only the truly godly are ready to do that which is good and right in the eyes of the Lord. There is, however, no other safe test of integrity. Not what we think is good and right; not what other people think is allowable; not what is commonly approved as the fair thing in business or politics or social life, but what God declares in His Word as just, and honest, and true, and pure, is to be accepted as good and right by the child of God and the disciple of the Lord Jesus (Trumbull).

3. **He took away the altars of the strange gods** (R. V., "the strange altars") — "the gods of the ancient tribes of Palestine" (Toy); also idolatries imported from adjacent countries. Had the children of Israel when they overran Palestine exterminated the peoples whom God had expressly and judicially devoted to such a fate, they would have been spared the corrupting and seductive influences which finally led to their own expulsion. The high places. — These were apparently of two kinds. Asa, according to 1 Kings 15:14, did not remove those at which the worship of Jehovah under the form of an ox was celebrated; and especially those to which the Israelites, who (attracted by his zeal for God) came to him in great numbers (chap. 15:9), resorted (15:17). "As the 'high places' had been long tolerated, and the worship offered there had been accepted, we can see how much more difficult it would be to put down this form of worship than any of the others" (Lumby). **Brake down the images** (R. V., "the pillars") — idolatrous images, supposed to have been those of Baal. **Cut down the groves** (R. V., "hewed down the Asherim") — the pillars or emblems consecrated to the worship of Astarte, the Phœnician Venus. The queen mother Maachah (see 1 Kings 15), had erected one of these abominations in Jerusalem. Asa destroyed the image and deprived her of her dignities.

It was the custom of the Canaanites, in common with the Persians, Greeks, etc., to build altars on the tops of hills (Num. 22:41). The Israelites naturally fell into the practice (1 Sam. 9:12; 1 Kings 14:23). It was forbidden by the law of Moses (Deut. 12:11-14; Lev. 26:30); but it did not cease, even in the kingdom of Judah, till the reign of Josiah (2 Kings 23:8). Sometimes there was simply an altar on the hill; sometimes there was a chapel attached to it, which was usually only a tent of bright colors (Ezek. 16:16; 2 Kings 23:7) (Todd).

4, 5. **Commanded Judah to seek the Lord** — an official decree restoring Jehovah

to His rightful place, and insisting on obedience to His commandments. We learn further, from 1 Kings 15, that the gifts which had been dedicated to Jehovah by Asa's father and had been filched by the idol priests in order to enrich their own sanctuaries, were replaced in the temple. The brazen altar also, which had been desecrated to idol practices, was purified, and restored to its place. **Out of all the cities.** — The reform was not confined to Jerusalem merely; it embraced the whole nation. **The images** (R. V., "the sun images") — emblems of the Phœnician sun-worship; similar ones, dedicated to the image of Siva, are found in India today. **The kingdom was quiet before him.** — There was no uprising as the result. For ten years the nation dwelt in peace, notwithstanding the chronic hostility with Israel.

6, 7. **Built fenced cities in Judah.** — There was danger from Baasha, king of Israel, on the north, and from the Egyptians on the south; as well as from incursions from the nations lying to the east and the west. The surest defence for Jerusalem was a girdle of fortified cities. **The Lord had given him rest.** — The rest and prosperity came from God because the people had turned from their evil ways and returned to their allegiance. **Let us build . . . while the land is yet before us** — "while we have free and undisputed progress everywhere. This happy time of peace may not last always" (J. F., and B.).

8. **Asa had an army** — not a standing army; a sort of national guard, made up of all able bodied men, provided with and trained in the use of arms, and ready to be summoned in time of need. **That bare targets** (R. V., "bucklers") and spears. — The targets were long shields. **Drew bows.** — The Benjamites were archers; the men of Judah were armed with spears. **Mighty men of valor.** — They numbered 580,000 men; and being hardy and well-trained, and having faith in Jehovah, they were well-nigh irresistible.

9, 10. **Came out against them Zerah the Ethiopian** — supposed to have been the general of Osorkon I., the second king of the twenty-second Egyptian dynasty, who succeeded Shishak, the king who invaded Judah twenty-five years before in Rehoboam's time, despoiling the kingdom and imposing an annual tribute; or it may have been Osorkon himself. A host of a thousand thousand — nearly twice the force that Judah could muster, if the numbers be reliable. The Egyptian army numbered "one million, the largest collected army of which we read in Scripture; but Darius Codomannus brought into the field at Arbela a force of 1,040,000; Xerxes crossed into Greece with above a million; and Artaxerxes Mnemon collected 1,260,000 men to meet the attack of the younger Cyrus" (Cook). **Maresah** — twenty-five miles southwest of Jerusalem.

The Egyptian monuments enable us to pic-

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

ture the general disposition of Zerah's army. The chariots formed the first corps, in a single or double line; behind them, massed in phalanxes, were heavy armed troops; probably on the flanks stood archers and horsemen in lighter formations. Zerah retired from before Mareshah toward the plain that he might use his chariots and horsemen with effect instead of entangling them in the narrow valleys leading toward Jerusalem. Asa, marching down the valley, must have attacked in heavy column. His spearmen of Judah must have formed this column. Each bank of the valley was doubtless occupied by the Benjamite archers. No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley (Reginald Stuart Poole).

11. Asa cried unto the Lord—dismayed doubtless at the formidable aspect of his foe, and realizing too, the numerical weakness of his army. Further, how could he withstand with merely bowmen and spearmen, the onset of three hundred war chariots? Truly God must help or defeat was sure. Lord, it is nothing with thee to help, etc.—The R. V. translates: "Lord, there is none beside thee to help, between the mighty and him that hath no strength." The meaning is quite clearly brought out as follows: "The Lord is so strong that the question of large or small in reference to men was of no account to Him; as a few more or less people on board are unnoticed by a great steamship; or a few grains more or less, which would make a terrible difference to ants rolling them along, are nothing to a man" (Peloubet). We rest (R. V., "rely") on thee—a faith that made victory certain. In thy name... against this multitude.—Asa could say this now; he could not have said it ten years before. Had Zerah invaded Judah then, his conquest would have been an easy one.

That is the way to go against a multitude, whether to work for reforms or to repel assaults. Going "in the name of the Lord" we can go confidently. Every preacher and every teacher ought to go in this name against those over whom they would have power. It is going in one's own name, or in the name of one's denomination, or church or cause, which renders ineffective so much of Christian effort. When a man stands for the Lord, and moves forward as the Lord's representative, then it is that he is invincible. And it is in the name of the Lord that a man must go against the multitude of spiritual enemies—the multitude of temptations and annoyances and trials—which beset him. Whoever would do God service, or would have God's help, must go everywhere and always in the name of the Lord" (H. Clay Trumbull).

12. The Lord smote.—He rewarded the obedience and faith of His people by making them more than a match for their foes. The Ethiopians fled.—"The pursuit reached to Gerar, and ended in the utter rout of the invaders, while the victors took and sacked town after town that had been tributary to Egypt; inflicting severe chastisement at the same time on the Arab tribes who had assisted the enemy" (Geikie). Not for three hundred years did Egypt send another army into Palestine.

IV Illustrative

1. Asa's reform was patriotic as well as religious. He "commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment." The "law and the commandment" were the civil constitution, the basis of their national life, the fundamental law of their existence. Idolatry had sapped away their respect for their own nationality. They lost faith in themselves as a people. Love of country died in them amid the debaucheries of heathenism. They are perfectly willing to merge themselves in alien peoples. Asa saw that national pride, national self-respect, must be recovered, so he brought out the old constitution—the law of the land—and bade the people study and learn and do it. He made them familiar with their own Magna Charta. As they studied that grand constitution they would see how far away they had wandered from their original ideal, and how degenerate they had become, and what need there was of reform. The law would remind them of their high destiny, of their unique mission. The result would inevitably be a new national consciousness and pride of race. Love of God and love of country go hand in hand, and it may be demonstrated with almost scientific accuracy that when a people lose their religious and spiritual fervor, they also lose their patriotism. National consciousness is strongest when the national conscience is most sensitive. It is when greed of gain, lust of power, love of pleasure, saturate a people's life that you find little love of country. You find men unwilling to respond to her calls of service, unwilling to bear responsibility of office or hardships of war. Government comes to be regarded as a great treasure-house to be looted (E. S. Tead).

2. Men often tell us that "God is always on the side of the heaviest battalions;" but human history again and again has proven the fallaciousness and falsity of the proverb. There is a factor to be reckoned with that many leave out of the problem altogether. It is the force that Matthew Arnold says "makes for righteousness." When a man or men ally themselves with it they are invincible and ultimately victorious. The philosophy of history cannot be understood without taking into the account these unseen forces that are allied with righteousness. The equations of human life, whether in the narrow range of individual experiences or in the wider circle of national development, cannot be worked out successfully if we eliminate or leave out the divine factor. We shall do well to recall often this wonderful experience of Asa's (Elijah Horr).

Opening Services at Cottage City

THE Martha's Vineyard Camp-meeting Association inaugurated the summer services for 1904 by morning and evening meetings held in the tabernacle July 3, which, considering the earliness of the season, were well attended. At 10.30 A. M. Rev. S. F. Upham, D. D., of Drew Theological Seminary, who was born within three miles of Plymouth Rock, and is a loyal son of New England, preached a patriotic sermon appropriate to the Fourth of July, his general theme being "The Divine Hand in History," and his text 1 Kings 8: 57: "The Lord our God be with us, as He was with our fathers." In lucid and eloquent style Dr. Upham first inquired, What is history? and then defined it to be the revelation and development of God's purposes in human events. The Declaration of Independence, he said, was not an event but an epoch, and quoted Victor Hugo's comment on Waterloo, that

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it was not a battle, but a change of front of the universe. The speaker traced the territorial expansion of America, and paid a glowing tribute to the kind of men who founded the institutions of the country, including of course the Puritans, of whom George William Curtis said, "Though they snuffed when they prayed, they smote with might; though they sang through their noses, they sang the song of freedom." The wonderful national expansion since colonial times has imposed on the sons of the Puritans an increased responsibility. Dr. Upham referred to a conversation he had with the late President McKinley, a few months before his death, in the course of which the latter said—speaking of the problem of the Philippines left on the hands of this country after the Spanish War—that there were then only three courses to pursue—to give the Philippines back to Spain, which was unthinkable, to permit them to enjoy autonomy, for which they were not yet fitted, or to hold them, to await future events. Declaring himself to be a prophet and the son of a prophet, Dr. Upham affirmed that the United States would continue to hold the Philippines—thus approximating to the Taft rather than the Olney position. After the sermon Dr. Upham was warmly greeted by some of his old friends—and there are not a few on the camp ground who also remember affectionately his father, one of the old circuit riders. The music at the Tabernacle, under the general charge of Judge E. G. Eldridge, is an excellent feature of the services. The pastor of the church at Cottage City, Rev. R. S. Moore, is doing good and faithful work. In the Union Chapel last Sunday morning Rev. Dr. W. I. Haven, of the American Bible Society, preached an excellent sermon, as also at the Tabernacle in the evening.

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Semi-Centennial at North Church, Fall River

The North (Steep Brook) Church of Fall River, Mass., observed its fiftieth anniversary of dedication in a series of services, June 12 to 19 inclusive.

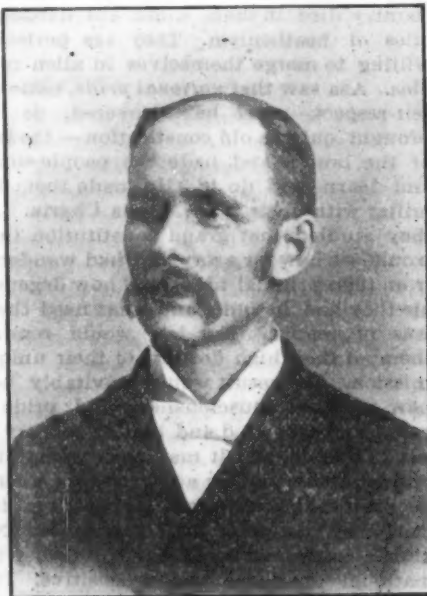
Sunday, June 12, at 2 P. M., a large audience came together for the fifty-second anniversary of the organization of "The Steep Brook Sabbath School Society," out of which the church grew. Rev. C. A. Purdy, pastor of the church, briefly stated the history of the organization as shown by the records. Four of the former superintendents were present, namely, James H. Shaw, P. H. Wilbur, D. Lown and J. Arthur Childs. The two last named brought brief greeting to the anniversary service. Miss Jane T. Macomber, secretary of the Fall River District of the Massachusetts Sunday School Association, brought a word of greeting and good cheer, as did also Mr. Arthur D. Lown from the North Christian school. Congressman Wm. S. Greene brought the greeting of St. Paul's school, which gave the North school its first superintendent, and also others of its first workers. His message was one of hope and cheer. He spoke of the practical value of the Sunday school to the busy man of affairs, saying that its work was not burdensome but restful and invigorating. In this he spoke from personal experience as a long time teacher and for two terms a superintendent. He especially commended the temperance teaching in the schools, and spoke of the practical value of the Sunday-school pledge to himself.

Rev. E. J. Ayres, of Quarry St., then delivered an address full of wit and humor, also of practical suggestion and illustration. He captured his audience, and will be heard with pleasure whenever he comes again. He spoke of the relation of school and church, teacher and pupil, parents and school, showing the duties and responsibilities of each, and also the far reaching results of faithful work. Revs. H. H. Critchlow and Geo. R. Shaw were present and participated in the exercises.

Sunday evening at 7 o'clock the school and choir gave a concert to a crowded house, and the Children's Fund collection was taken.

Tuesday, at 7.45 P. M., Rev. Albert E. Legg preached a thoughtful and practical sermon on "Separation for a Purpose," from Deut. 6:23, showing that God's separations of nations and

works. The city union of the Epworth League and also of the Christian Endeavor Society were represented by their respective presidents. The New Bedford District League was represented by the first vice-president, Miss Ione Earle, of Dighton, who with a large delegation from her local League, including Rev. E. W. Goodier, was present. Revs. John Thompson, of South Somerset, and H. H. Critchlow, of Brayton Church, this city, were also present. A quartet of ladies from Brayton Church sang,



REV. C. A. PURDY

"In the cross of Christ I glory," and other special music was rendered.

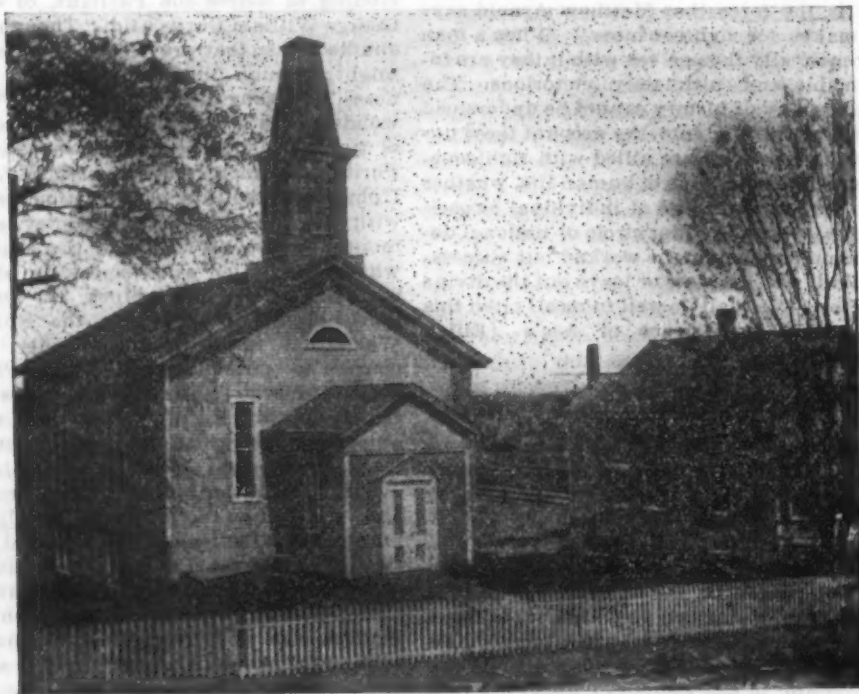
Thursday evening Rev. O. E. Johnson, of Middleboro, Mass., pastor here during 1880 and '91, was the preacher, and spoke from Matt. 23:8 on the Mastership of Christ and the brotherhood of His followers. A large delegation from Summerfield Church, this city, was present to hear their late pastor, Mr. Johnson having closed a five-years' pastorate at that church at the last Conference. Mrs. Joseph Keane, also of the

Churches were present, also Rev. John Thompson, of South Somerset. Mrs. Tyrie, Mrs. Critchlow and Mrs. Miller, and Rev. T. S. Weeks and wife, of the Christian Church, were also present. The company was larger than anticipated, but all were served and many pleasing things said of the service.

After dinner, owing to the crowded condition of the dining room, the company adjourned to the auditorium, where the pastor spoke briefly of the early days of the church and called the roll of pastors, reading and causing to be read letters from Messrs. Babcock, Lamson, Patterson, Riddington, Anderson and Geisler. Rev. E. G. Babcock served two terms as pastor of this church, as did Rev. J. G. Gammons, Ph.D. Rev. J. N. Collier, pastor in 1855, came to be quite a distinguished man. He served in "Zion's Herald Company" during the war of the rebellion and afterwards located. He was killed by a passing train at Melrose, Mass. Rev. R. W. C. Farnsworth transferred to Southern California, where he became a presiding elder. He died there. Rev. A. J. Coultas, D. D., began his ministry here. Miss Haskins of Somerset then sang "The Holy City." Rev. John Thompson, pastor of South Somerset Church, the mother of Methodism in Fall River and vicinity, brought the greeting of his church. Dr. Kaufman spoke for St. Paul's, from which our first group of members came by certificate, and Messrs. Critchlow and Miller for their respective churches. Rev. T. S. Weeks extended congratulations of the North Christian Church. Rev. Thomas Tyrie was the speaker of the evening and in the brief time at his disposal brought a message of good cheer, declaring that the church is not decadent but constantly increasing in power and effectiveness.

Sunday, June 19, at 2 P. M., Rev. John Gray Gammons, Ph.D., preached from the text Deut. 8:2, substituting fifty for forty years. The history of the children of Israel is the history of the church in 1904. God's purposes are the same and remembrance should have like effect on us. Rev. W. L. Ward, presiding elder of the District, was present and offered prayer at the opening of the service and spoke briefly at the close of the sermon. Rev. George Allen, of the Christian Church, was present and participated.

In the evening Mr. W. D. Fellows, general secretary of the local Y. M. C. A., delivered a strong and stirring address from the words, "Prepare to meet thy God," Amos 4:12. Rev.



NORTH METHODIST EPISCOPAL CHURCH, FALL RIVER

individuals are always for a purpose, and that the purpose is always good. A feature of this service was the tenor solo, "The Palms," by Mr. Thomas Feeney, a member of St. Joseph's choir, Roman Catholic Church.

Wednesday evening a largely attended young people's meeting was held, when Rev. R. C. Miller, of the Summerfield Church, delivered the address, taking for his subject, "The Epworthian Model," and pleading for the twofold development of Christian life through faith and

Summerfield Church, sang two selections during the service.

Friday evening the banquet was served. A large company was present, including former superintendents of the school and members and friends of by-gone days. Mrs. S. T. Patterson, wife of a former pastor, was among the guests, and many were delighted to meet her again. Rev. Dr. Kaufman, of St. Paul's, Rev. Thos. Tyrie, of First, Rev. H. H. Critchlow, of Brayton, and Rev. R. C. Miller, of Summerfield

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"I had the grip the latter part of the winter, and for four weeks ate absolutely nothing but Grape-Nuts, and came out of the sickness nicely. That will show you how strong and sturdy I am. Truly it is wonderful food to do such things for one of my age." Name given by Postum Co., Battle Creek, Mich.

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Mr. Gammons conducted a consecration service. Rev. Mr. Allen read extracts from a poem written twenty-three years ago for a semi-centennial celebration, which proved a fitting closing number for this. Mrs. and Miss Howard sang a duet and with doxology and benediction the services closed.

Everything went well. The weather was ideal, the speakers and singers most accommodating, and congregations large all through.

Mr. Frank R. Shaw presided at the organ except on the Sunday evenings, when Miss Edith Childs played.

Singers and players from other churches helped freely and heartily in the musical part of the program. May God add His blessing to all!

Semi-Centennial at Central Church, Lowell

The Central Methodist Episcopal Church, Lowell, Rev. William W. Shenk, B. D., pastor, celebrated its semi-centennial anniversary, June 26 to 29.

The first services of the society were held April 6, 1854. The society was organized in the forepart of the May following. The meeting place was in Barrister Hall, corner of Central and Merrimac Streets, until 1861, when the present structure, located on the corner of John and Paige Streets, was purchased from the Third Baptist Church—then recently disbanded—in October of that same year. Improvements costing several thousand dollars were made at the time, and the church put in the best condition for work.

The society had its origin in a sweeping revival. Worthen Street Methodist Episcopal Church—the mother church—could not accommodate all who came to her altars. So a strong contingent of her membership, and among them some of her ablest men, committed themselves to the new movement, in which a number from St. Paul's Methodist Episcopal Church joined. Revivals followed the establishment of the new society, especially after its housing in the new structure, and in a few years it became one of the strongest churches in the Conference.

The list of pastors who have served the church is as follows: William S. Studley, 1854-'55; I. S. Cushman, 1856-'57; I. J. P. Collier, 1858-'59; Chester Field, 1860; L. R. Thayer, 1861-'62; John H. Mansfield, 1863-'64; Andrew McKeown, 1865-'66; W. C. High, 1867-'69; Frederick Woods, 1870-'71; Daniel Dorchester, 1872-'73; Joseph H. Mansfield, 1874-'76; Melville B. Chapman, 1877-'78; George L. Westgate, 1879-'80; William W. Foster, Jr., 1881-'82; Isaac H. Packard, 1883-'86; Sanford B. Sweetzer, 1886-'87; John N. Short, 1888-'91; Hugh Montgomery, 1892-'94; Charles M. Hall, 1895-'97; William H. Meredith, 1898-'99; George H. Clark, 1900-'02; Alfred Woods, 1903; and the present pastor, appointed at the last Conference session.

Of the original charter members, the following are still living: William L. and Mrs. Clark, Mrs. Marietta A. Burns, Mrs. Elizabeth M. Washburn and Daniel A. Eaton, all of Lowell, and Hodgdon F. Buzzell, of East Boston.

Among the great revivals that visited the church should be especially mentioned the one conducted by Mrs. Maggie Newton Van Cott, the first woman licensed to preach in the Methodist Episcopal Church. It was held during the winter of 1870-'71. This was the time when two young men, who have since significantly wrought for the Lord, found their Saviour: William Fuller, who went as missionary to the Hawaiian Islands, and John Galbraith, the present pastor of Bromfield Street Methodist Episcopal Church, Boston.

It was from Central Church that the historical record says a certain "Rev. H. W. Warren" married Miss Diantha L. Kilgore. This was on April 6, 1855, and the first pastor of the church, Rev. W. S. Studley, performed the ceremony. This woman was none other than the companion and helpmeet, in his early manhood and ministry, of Bishop Henry W. Warren, "a woman beautiful in person, lovely in character, rich in her religious experience, a fit model for Christian womanhood." A sister, Miss Abby L. Kilgore, who entered the household two years

after the marriage, and who reared the children when the mother was taken to the home above, is now residing at Ocean Grove, N. J.

Under the leadership of Rev. George L. Westgate, in 1879-'80, the Central Church organized the first Chautauqua Circle in Lowell, and from it the movement extended to the other churches. From this church went Mrs. R. F. Elkins, with her husband, to labor as missionary at Stanley Pool, Africa, 810 miles from the nearest post-office. Mrs. Elkins survives, her home being at Andover, N. H., and she attended the semi-centennial exercises.

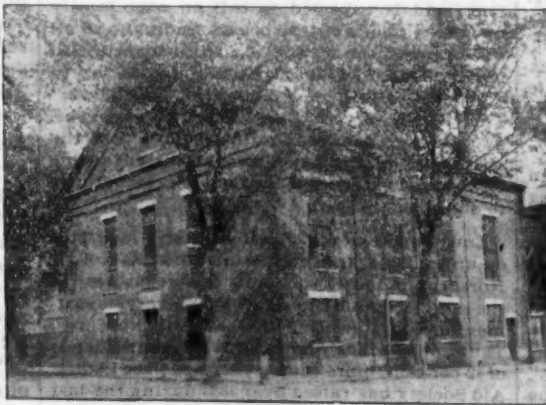
But the history and achievements of fifty years' work for the kingdom cannot be given here. We wait for the "books to be opened," when that anonymous host of saints who have labored here will take their crowns. Yet suffice



REV. W. W. SHENK, B. D.

it to say that the memory of these gracious years inspired a great interest and anticipation in the celebration of this anniversary. The church, as a whole, from the official board throughout every department, entered heartily into the work of observance, and worthily demonstrated their right to be the successors of those who had gone on before.

Sunday morning, at 9 o'clock, the people gathered, not only from other churches—those who had once been members of Central Church—but returned members from surrounding cities. Six class-leaders, those of other days and those now active, were present within the altar rail. Rev. Dr. Joseph H. Mansfield, presiding elder of Cambridge District, was the leader. A hundred were there and joined in testimony and song. Bishop Mallalieu came in at the last



CENTRAL M. E. CHURCH, LOWELL

and spoke a few words, closing a blessed hour with the benediction.

At 10:30 o'clock all the Methodist Episcopal Churches of Lowell gathered at Huntington Hall, with their respective pastors and choirs: St. Paul's, George B. Dean, pastor; Worthen St., E. P. Herriek, pastor; Highlands, B. F. Kingsley, pastor; Centralville, F. M. Pickles, pastor; Central, W. W. Shenk, pastor. Bishop Willard F. Mallalieu was preacher of the occasion. His text was taken from Isaiah 40:31; his theme was: "How God Helps Men." It was one of those great sermons never to be forgotten, and made an abiding impression. Twelve hundred people were present in spite of the intense heat. The power and unction manifested made clear the wisdom of placing this warrior prophet at the head of God's Methodist

host for a more aggressive evangelism. The united Methodist choirs made a superb chorus. This was the connective feature of the celebration, and grateful recognition is given to the sister Methodist churches for their participation, by formal vote of their official boards, in these exercises.

At 3 o'clock in the afternoon Rev. Dr. Franklin Hamilton, president of the First General Conference District Epworth League, and pastor of First Methodist Episcopal Church, Boston, gave his thrilling and masterly address on "The Mission of the Methodists." Present at this service were members of the First Primitive Methodist and Berean Methodist Churches, with Rev. Dr. N. W. Matthews and Rev. Darrell Markman, their respective pastors, who participated with the Methodist Episcopal pastors in the exercises. It was a happy event that all the Methodist Episcopal and the Primitive Methodist Churches could get together and join in this union service. Our Methodist families are drawing nearer, and we hail the day when they shall be one in name as well as in spirit.

The evening service was held at 6:30 o'clock in the home church, which had been festooned and beautifully decorated for the occasion. It was most fitting that Rev. Dr. John Galbraith should preach. He took for his text, 2 Cor. 8:9. It was a powerful presentation of the Gospel message. The choir of the Primitive Methodist Church was present, and sang antiphonally with the choir of Central Church. The church was well filled, and the day closed with the blessing of the Lord resting upon the Sabbath of the semi-centennial.

Tuesday evening, June 28, a reminiscent service was held at 7:30 in the church. After a season of song and prayer the varied experiences of the church during the past fifty years were set forth in very interesting and well-written papers. The subjects and speakers were as follows: "Beginnings in Central Church," by James Monroe Pearson; "A Class-Leader's Experience," by Wright L. Hill; "Our Pastors," by Mrs. Hannah Downs; "The Revivals of Central Church," by Mrs. Martin B. Thompson; "What Our Women have Done," by Mrs. Eliza Harper. An anniversary poem was written by Mrs. Agnes Haskell and read by Miss Margaret Marshall. The anniversary hymn, written to the tune of "Autumn," was composed by Prof. Alden W. Henderson, the choir master. The choir rendered several anthems appropriately. After remarks by the pastor on "What Kind of a Church God Wants," a consecration service was held, and the altar

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and front pews were crowded with men and women giving themselves anew to Christian service.

The culmination and close of the anniversary exercises came on Wednesday evening, June 29, with a reception to former pastors and their wives, and to distinguished civic guests and visiting clergymen, followed by a banquet and postprandial, in Huntington Hall. The guests present at the reception given in the parlors of the hall were: His Honor, Mayor Howe, and wife; State Senator James McKinley and wife; Representative W. H. I. Hayes; Revs. John H. Mansfield, Frederick Woods, D. D., Joseph H. Mansfield, D. D., and wife, J. N. Short and wife, W. H. Meredith, George H. Clark and wife, Alfred Woods, John Galbraith, Ph. D., E. P. Herrick, B. F. Kingsley and wife, F. M. Pickles, N. W. Matthews, Ph. D., and wife, Darrell Markman and wife, Ralph Gillam, pastor of the First Congregational Church, and wife, Edwin R. Smith, pastor of the Pawtucket Congregational Church, and E. D. Lupien, missionary among the French, and wife. Mr. William Clee, as master of ceremonies, was assisted by a committee of members to receive and a board of ushers.

Succeeding the reception between 500 and 600 people entered the banquet room and took their places at tables daintily decorated and bountifully spread. It was a turkey banquet, with accessories. Forty guests received places at three tables spread upon the platform. The doxology was sung, and grace offered by Rev. Ralph Gillam. During the banquet hour the Hutchinson Orchestra discoursed sweet music. Perhaps half an hour had passed when there appeared the expected guests of honor, fresh from Harvard's Commencement exercises, his Excellency, Hon. John L. Bates, with Mrs. Bates, and their passage through the hall was marked by an ovation, so dear is our Massachusetts Governor to the common heart of her people.

The postprandial exercises ensued a little after 8 o'clock, opening with prayer by Rev. Dr. Matthews. Mrs. Milo W. Hale then sang beautifully a classic sacred song. The welcome in behalf of Central Church was extended by the pastor, who acted as toastmaster. The welcome in behalf of the city was felicitously given by Mayor Howe. Then the Governor was introduced, who responded to the toast, "To the Commonwealth of Massachusetts." He was received with ringing applause and the Chautauqua salute. His address was fervent and eloquent, exhibiting the righteous statesman, the sincere Christian, and able and true hearted man. The succeeding toasts and they who responded to them are given as follows: "Central Church in War time," John H. Mansfield; "Our Connectional Methodism," Dr. Frederick Woods; "What Made the Bay State," State Senator James McKinley; "The Pastorate in the Light of the Presiding Eldership," Dr. Joseph H. Mansfield; "Methodism and the South," Dr. W. W. Foster, Jr. (Dr. Foster arrived just in time to participate in these exercises, having hastened from the Newport Epworth League Convention); "The Old-Time Camp-meeting," Rev. J. N. Short; "The Mecca of Methodism," Rev. W. H. Meredith; "Why John Wesley's Leadership Continues with Us," Rev. George H. Clark; "Patriotism in Politics," Representative W. H. I. Hayes; "The Women of Methodism," Rev. Alfred Woods; "The Methodist Altar," Rev. Dr. John Galbraith. Interspersing the toasts a sweet gospel solo was very affectingly sung by Mr. Cyrus Johnson. Mr. William Clee led in singing, as the closing hymn, "Faith of Our Fathers," and the benediction was pronounced by Rev. E. P. Herrick.

Those who had the privilege of hearing the responses to the toasts will testify that rarely are even such gifted men so at their best. The applause and amens were frequent. The large gallery contained several hundred people who were admitted after the banquet hour had opened. The brilliancy of the hour, the most happy and felicitous nature of the remarks, the perfect provision of the ladies of the church in arranging and serving the tables, and the sweet Christian spirit permeating the entire exercises, brought to a close a memorable time, never to be forgotten by those living. Seldom do the representatives of church and state fuse as they did on this occasion—prophetic of the time when the patriot will be a Christian and the Christian a patriot, and government will be of God among men.

After the benediction many friends crowded

about their former pastors and bled them away to comfortable beds and the charm of friendships temporarily renewed.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Sanbornville and Brookfield continue increasingly prosperous under the wise management of Rev. R. H. Huse. At a recent Sunday school convention, it was shown that 47 per cent. of church accessions from Sunday-schools in Carroll County came from the school of this charge. Mrs. M. Murch, president of the Ladies' Aid Society, was made a member of the quarterly conference, and sent in a written report that showed the society to be in a prosperous condition. The Epworth League is carrying a part of the insurance on the church. On Memorial Sunday, Mr. Huse preached to the local Post of the G. A. R., a very interesting discourse that is warmly commended for its good sense and loyal spirit. The audiences are increasing at Brookfield, showing the wisdom of changes recently made.

Rochester.—Rev. L. A. Danforth is a busy man, and grass has no time to grow under his feet. During the fifteen months of his pastorate here, he has attended forty funerals. The first Sunday in June, he baptized 6, 5 of whom were adults, and received 3 on probation. At the time of this writing, he has gone from labor to refreshment, visiting with his daughter's family in the northern part of the State. Mr. E. B. Young has returned from Mt. Hermon school, and is acting as class-leader for the summer; next fall he will return to school and continue his preparation for future usefulness. Mr. John Young, father of E. B., representing in part the laymen of New Hampshire, attended the General Conference as alternate in place of Prof. G. L. Plimpton, of Tilton Seminary. By request, Mr. Young gave to the quarterly conference an interesting talk on his impressions of our great lawmaking body.

East Rochester.—The Junior League is in a flourishing condition, and reports 11 new members during the last quarter; \$9 have been sent as a thank offering to China. Rev. A. B. Rowell has baptized 4 since Conference, and has organized a systematic visitation of the parish by dividing it up into 18 districts and appointing two visitors to a district. Each visitor is supplied with a list of all the families on his district, and is expected to call on each family once in three months, beside finding out all newcomers; the visitor is also furnished with neatly-printed cards bearing an invitation to "The Fellowship of Bethany M. E. Church." The visitors serve a given district six months, and are then changed to other fields; thus the pastor has applied the itinerant system to his charge, and given all of the members something to do.

Lawrence, Garden Street.—After a long pull of unremitting and successful work, Rev. A. J. Northrup proposes to take a few weeks' rest at the seaside, commencing July 5. Every department of church work flourishes in this beehive. The Sunday-school shows an average attendance of 12 per cent. more than a year ago; the Ladies' Aid Society has raised over \$380 during the last twelve months; the pastor has a probationers' class whose average attendance is 25; a new organ costing \$2,650 will be purchased as soon as \$780 that is yet needed shall have been subscribed; the work at Oaklands has grown so rapidly that excavations have been made for laying the corner stone of a chapel. Mrs. Seth Dawson was confirmed as the new president of the Ladies' Aid Society in place of Mrs. Frances Shackford, the retiring president, and was approved as a member of the quarterly conference.

Children's Day was appropriately observed by most of the churches of the District, several of them having elaborate programs, and all of them large audiences. The baptism of children was a prominent and interesting feature of the exercises at Exeter and Grace Church, Haverhill; at the latter place, several persons were also received in full connection, on probation, and by certificate.

Exeter Methodists held an interesting communion service on the morning of the first

Sunday in June, in which a large number participated. In the afternoon, a service was held at the Baptist Church, at which time four persons were baptized by immersion. In the evening, two were received on probation, and twelve in full connection; at the conclusion of the service, all the members of the church came forward and greeted those who had come into fellowship with the church. The power of the Spirit was felt, and the people felt that heaven had come to earth. J. M. D.

Concord District

Laconia.—Rev. G. B. Goodrich is meeting with a great deal of favor among the people of this church and city. He is preaching to constantly increasing congregations. He has received one person on probation. Miss Clara Collier, who some years ago went from this church to China as a missionary, recently addressed a large congregation of her former friends in this city to their great delight and instruction. Mr. Goodrich has inaugurated a new feature in connection with the Thursday evening class-meeting, when he gives an exposition of the Sunday-school lesson for the following Sunday. So interesting and valuable are these proving that the vestry of the church is comfortably filled each night. The result is more intelligent Sunday-school work on the part of teachers and more interest on the part of the pupils.

Lakeport.—Rev. G. B. Goodrich, in addition to his work at Laconia, is also looking after the work at the Lakeport end of the city. The people are worshipping in the new church, although it is not yet completed. They are anxiously awaiting money from the Church Extension Society to finish the edifice as originally planned. It is surprising how extensively this part of the city has been rebuilt since the great fire which destroyed a quarter of a million of property, in which our church and many of the homes of our people went up in smoke. The congregations are of a good size, and are much

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The first is to cut off coffee absolutely. That removes the destroying element. The next step is to take liquid food (and that is Postum Food Coffee) that has in it the elements nature requires to change the blood corpuscles from pale pink or white to rich red, and good red blood builds good strong and healthy cells in place of the broken-down cells destroyed by coffee. With well-boiled Postum Food Coffee to shift to, both these steps are easy and pleasant. The experience of a Georgian proves how important both are:

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"My friends asked me almost daily what wrought the change. My answer always is, leaving off coffee and drinking Postum in its place. We have many friends who have been benefited by Postum.

"As to whether or not I have stated the facts truthfully, I refer you to the Bank of Carrollton, or any business firm in that city, where I have lived for many years and am well known." Name given by Postum Co., Battle Creek, Mich.

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Look in each package for the famous little book, "The Road to Wellville."

pleased with their pastor. Recently Mr. Goodrich took in 2 members on probation and 2 by letter. Chairs have been put into the church to take the place of the old settees.

Littleton.—Forty-three Sir Knights of St. Gerard Commandery, Knights Templars, attended divine worship at the Methodist Episcopal Church, of which Rev. T. E. Cramer is pastor. The grand prelate of the grand commandery, Rev. Joseph E. Robins, D. D., of Keene, was present and addressed his fellow knights, taking for a theme "Symbolism of Ma-onry." It is spoken of as a very able and instructive discourse.

White Mountain Preachers' Meeting.—That the people of North Haverhill know how to entertain was proven to the entire satisfaction of all members of the White Mountain Preachers' Meeting, June 13 and 14, when they held their quarterly session at this place. It was a royal entertainment which they received in every particular, and all expressed their sincere gratification at the opportunity which they had had of visiting North Haverhill and its hospitable homes. There were seventeen preachers in attendance, and the meeting was replete with interest from beginning to end. The sessions began Monday night with an Epworth League rally, when Rev. Thomas Whiteside, of Lancaster, president of the Conference League, spoke on "The Significance of the Young People's Movement." Rev. C. N. Tilton, of Lisbon, president of the Concord District League, was to have spoken also, on "Our Motto," but was unavoidably detained at home, and did not arrive until the next day. The preachers organized, with Presiding Elder Carl as president and Rev. T. E. Cramer, of Littleton, as secretary. Mr. Carl gave a review of the General Conference proceedings, after which Mr. Cramer gave what proved in many respects one of the most profitable papers of the session, on "How may We Secure the Attendance of Young Men at Church?" Mr. Cramer has had excellent results in this particular kind of work, and his paper was in the nature of a revelation of his methods of work. This was followed by a general discussion, in which methods of various kinds were discussed bearing upon this important phase of church life. The other subjects under discussion were: "Sermonic Preparation for the Pulpit," Rev. Thomas Whiteside; "How I Build My Sermons," Revs. T. E. Cramer, E. J. Canfield, Piermont, Guy Roberts, Monroe, C. N. Tilton, Lisbon, and C. W. Taylor, Warren. This was followed by another symposium on "What am I Trying to Do with the Mid-week Prayer-meeting," which was led by Rev. W. R. Patterson, of East Haverhill, and participated in by a number of the men. "What is the Matter with the Class-meeting?" was asked and answered by Revs. George Hudson, Lyman, E. E. Reynolds, Whiteside, Roger E. Thompson, Haverhill. The presiding elder spoke on the subject, "How shall We Get Out of the Liquor Business?" At this time Mrs. E. R. Richardson, State president of the W. C. T. U., was introduced and spoke interestingly. The meeting came to a close in the evening with a missionary address by Rev. E. E. Reynolds. In this service Mr. Reynolds made effective use of a large map of the world. It was unusual to have so many symposiums, but they proved of great interest and profit, as there was a very manifest desire on the part of all to get all the help possible toward better equipment for the work in hand. An interesting feature was an excellent display of books suitable for Sunday-school workers, which Mr. Thompson had in one part of the church. The next meeting will be held at Jefferson the latter part of September. Too much praise cannot be given Rev. C. E. Eaton, the host of the gathering, for the success of the meeting.

Lisbon.—Rev. and Mrs. Charles N. Tilton are rejoicing over the birth of a son. He came to the parsonage June 18. Both mother and baby are doing well. Mr. Tilton is busy as usual. June 19 he preached the memorial sermon before the Odd Fellows and Rebekahs of his town. They were all delighted with his effort, and speak very highly of it. June 26 was observed

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as Children's Day, and it proved successful in every particular. This church has just entertained the West Grafton Sunday-school Association in its annual convention. The program was of an excellent order, many of our men in this section taking part.

Concord, Baker Memorial.—Children's Day was a great occasion for the members of the Sunday-school of this church. They had been faithfully trained by their pastor, Rev. E. C. Strout, and they gave a concert that was highly commendable, delighting all. The regular program of the Educational Society was used—"Heirs of Tomorrow." It proved a splendid program in all particulars. The offering for the cause was taken, with good results.

Franklin Falls.—Seven infants were baptized on Children's Sunday. The church has recently been overhauled inside. The high school graduating class attended divine worship at this church on Commencement Sunday, when the baccalaureate sermon was delivered before them.

Pittsburg.—The people of Pittsburg are continuing in good works for the comfort and convenience of the pastor and his family. Recently nine of the ladies went to the parsonage and helped the pastor's wife on her summer's sewing, the day following an excellent kitchen stove, valued at \$86, was sent to the parsonage. New steps have been built to the front piazza, and other improvements are soon to be made. Rev. Wm. A. Hudson and family feel that the lines have indeed fallen to them in pleasant places. On Memorial Sunday Mr. Hudson preached a memorial sermon which was listened to by 140 people.

Piermont.—The work has begun encouragingly. Rev. Edward J. Canfield is well pleased with the people, and the people appear to be with him. Two new members have been received into the church by letter, while four names have been added to the class, three of them being children. Mr. Canfield now has a schoolhouse afternoon appointment every second Sunday, where he has an attendance of about 85. The pastor gave the Memorial Sunday sermon before the Grand Army, and at the close of the sermon presented the cause of the Freedmen's Aid Society.

Epworth League Institute.—An Epworth League Institute is to be held at Laconia, Thursday, July 7. The sessions will be held afternoon and evening. In the afternoon there will be conferences on methods of work, while the evening will be given over to platform addresses and a consecration service. An excellent program is being arranged. The Institute will include

the Leagues in the region of the Winnepesaukee Valley. E. C. E. D.

Manchester District

West Rindge.—Rev. George G. Williams finds this a congenial field in which to begin a ministerial career. Congregations steadily increase. Three conversions on a recent Sunday evening encourage pastor and people to expect greater things to follow. The Union Memorial Day service was held in the Congregational church, and the sermon preached by Mr. Williams was very highly spoken of. The parsonage has been thoroughly renovated since Conference. The Rindge people are quietly disposed as a rule, but on a recent evening they felt in the mood for giving the pastor and family a good pounding. They set to and did the job well. Pieces of the debris from the fracas still lie around in the pantry of the parsonage.

West Derry.—On Monday evening, June 13, Rev. William Thompson and his wife completed the tenth year of married life. The people, learning this, resolved to help them celebrate. Accordingly they tendered them an anniversary reception and presented them with a beautiful parlor lounge. An anniversary poem was composed and read by Rev. J. W. Adams, of Methuen, Mass., who ten years ago tied the matrimonial knot. Rev. Silas Quimby, pastor of First Church, made the presentation speech.

Manchester, Trinity.—The Epworth Leagues of Manchester and vicinity held a grand rally in Trinity on the evening of May 18. Rev. E. C. Strout, of Concord, delivered the address of the evening on "The Romance of Religion." The address was both practical and helpful. Refreshments were served, a social hour enjoyed, and everybody voted the occasion one worthy of remembrance. The Manchester District W. F. M. S. held an all-day convention in this church on Wednesday, May 25, which proved both interesting and profitable. At last communion the pastor, Rev. W. J. Atkinson, received three new members into the church—two on probation, and one by letter.

Manchester, St. Paul's.—The Epworth Leaguers of St. Paul's said to their pastor and his wife, on the evening of Wednesday, June 15: "We love you, and we tell you so." They gave them a grand welcome reception on their return from the General Conference. Mr. Blake headed the delegation from New Hampshire Methodism to Los Angeles. While at the Conference he put in some good work with telling effect on two very important committees.

Nashua, Main St.—Epworth League anniversary day was fittingly observed in this church. Miss Goldie M. Phillips, president of the local chapter, read a very encouraging report of the work done by the chapter, and the address of the occasion was delivered by Rev. Ralph Gilliam, of Lowell. The League sustains an aggressive mission study class. There are 50 members of the League enrolled in the Morning Watch. A spirit of revival is ever manifestly present in the League, and several con-

The children cross? No. It's your liver that's cross. Use a good pill—

Ayer's

versions have taken place during the winter and spring months.

Marlboro.—The Manchester District Preachers' Meeting was held in Marlboro on Monday and Tuesday, June 13 and 14. The program as carried out contained the following papers: "Contrasts," E. H. Thrasher; "Pastoral Visitation," C. C. Garland; "My Trip to England," C. W. Martin; "Bible Study with the Young," G. M. Newhall; "Future Punishment," H. B. Copp; "Modern Saints," Joseph Simpson; "Ministerial Courtesy," F. O. Tyler; "The General Conference," E. Hitchcock; A Paper, I. C. Brown. Sermons were preached by Revs. J. T. Hooper and C. H. Farnsworth. At the meeting of the district stewards it was voted that the presiding elder be instructed to combine the second and third quarterly conferences and so be allowed so much more time for special services on the district as occasion demands.

Lebanon.—Since Conference the pastor, Rev. Joseph Simpson, has increased the membership of the church by receiving 6 by transfer, 6 from probation and 2 on probation. He has baptized 4 adults and 5 infants. Repairs have been made on the parsonage, making it more homelike than ever. A hard wood floor has been laid in the front hall, and a new hall and stair carpet has been laid, while a liberal amount of paint, paper and whitewash has thoroughly renovated the interior of the minister's residence. Children's Day was fittingly observed, the pastor preaching a sermon to the children at the morning service, and an excellent concert was rendered before a full house in the evening. The Sunday-school has just closed a membership contest with good results, many new members having been added to the school. The Cradle Roll has an enrollment of 36 and the Home Department an enrollment of 180. Mr. E. H. Outler is doing excellent work in this department and is being assisted by a noble corps of workers. The organization and work of the Lebanon Sunday-school in all its departments is worthy of the study of all those interested in Sunday-school work. The Epworth League is a vigorous auxiliary of the church. It has a membership of 147, and holds its services on Sunday evenings. Last year the League paid \$75 into the treasury of the church. It supported a native worker in India and a girl in Boylan Home, Florida. It pledges \$50 towards the expenses of the church for the current year. The financial outlook for this year is excellent, spiritually the church is on the upgrade, and the prospect for the year is big with expectancy. Pastoral visiting is by no means overlooked, the pastor reporting, at the first quarterly conference held on Monday evening, June 20, that he and his good wife had made over 300 calls since Conference. Presiding Elder Hitchcock gave a very interesting address on his journey to and from Los Angeles and his experiences at the General Conference, on the evening of the quarterly conference.

An Old Sermon Read by an Old Sermonizer.—On Sunday, June 5, Rev. Irad Taggart occupied the pulpit of First Methodist Episcopal Church, Manchester. Mr. Taggart has been sermonizing and preaching for upwards of fifty years. Some of our younger men might well sit at his feet and take lessons in sermon building. Occasionally he preaches an old sermon. This Sunday he outdid himself and read a sermon that was almost a hundred years of age. It was the annual election sermon preached by Rev. James Miltimore, of Hopkinton, before the Governor, Council, Senate and House of Representatives of New Hampshire in 1806. The annual election sermon was one of the characteristic features of that day. In form, spirit and application the sermon will compare favorably with the aver-

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I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

agesermon of these days. The Manchester Union published the sermon as read by Mr. Taggart.

Manchester, St. James.—Rev. and Mrs. J. Roy Dinsmore celebrated their tenth wedding anniversary by having an "at home" to their friends on Monday evening, June 20. Fortunately the evening was warm and the parsonage lawn convenient, as the parsonage would certainly have been taxed to its limits to accommodate the company that gathered to present congratulations. A well-filled purse of money from the Ladies' Aid Society, and a handsome chafing dish from the Methodist ministers of the city, besides several other presents, evince the popularity of Mr. and Mrs. Dinsmore, not only among his own people, but also speak of the regard in which he is held by Manchester Methodism as a whole.

Echoes from the General Conference.—New Hampshire Methodism was heard from at the General Conference. Dame Rumor has it that some very live issues on the committees on Episcopacy, Itinerancy, and the State of the Church were largely decided by the sayings and doings of our New Hampshire delegates. Having sent them to California to represent us, it was thought advisable to have an account of their stewardship on their return. Accordingly on Sunday evening, June 19, Methodists of Manchester and vicinity assembled in mass meeting in St. Paul's Church to hear directly from their own lips what they had been doing at the Conference. Revs. Elwin Hitchcock and Roscoe Sanderson were unavoidably absent, but Revs. O. S. Baketel and Edgar Blake gave the audience two grand addresses. Dr. Baketel, field secretary for the Sunday School Union for New England, spoke on the doing of the Conference as seen from the gallery. Rev. Edgar Blake, pastor of St. Paul's Church, told of the working of the Conference in the committees, and paid a glowing tribute to the personnel of the Conference as a whole. These speakers made their hearers feel that it was certainly a great thing to be a Methodist these days and that we have a church of which we may well be proud. Rev. W. J. Atkinson presided at this service and Revs. J. R. Dinsmore, J. H. Trow, and E. J. Pallsoul each had a part on the program. The musical part of the services was in charge of Mr. John Robertson, chorister of St. Paul's. A.

MAINE CONFERENCE

Portland District

Deaconess Home, Portland.—The ladies of the Pine St. W. H. M. S. recently visited the Home for an afternoon tea and social. A pleasant time was enjoyed and at the same time interest was aroused by a closer knowledge of the work. They left behind them a goodly store of edibles for the Home table.

A deaconess in her visits found in a poor home a sweet little girl almost totally deaf. After much persuasion the mother allowed her to take the child to the eye and ear infirmary, where the slight obstruction was removed, when the little one completely regained her hearing. But for the persistent efforts of this deaconess, whose business it was "to consider the poor," who so often are too ignorant or burdened to consider for themselves, the little one would undoubtedly have grown up mentally deficient and always handicapped through the loss of her hearing. This same deaconess is having two little children treated for crooked legs.

A deserted child, a blue-eyed baby boy two months old, is being cared for at the Home until a home can be found for it. A little treasure awaits some childless woman with a mother heart. We also have the placing of a little baby girl of one year and four months. Good references will be required; none but Christian homes will be considered.

We enjoyed a visit from Miss Freeman from the Boston Deaconess Home during the Convention of Charities and Correction, to which she was a delegate, also Miss Lunn and Miss Walden, stopping at Old Orchard Beach, made us a recent call.

Augusta District

Solon.—Rev. A. A. Callaghan was appointed to this charge in April, and from present indications it was no mistake. The people are much pleased with his sermons, and speak in the highest terms of his work. The parsonage has been undergoing great changes inside by

the use of paint and paper—something like one hundred dollars having been expended. Rumor has it that the ladies are getting the home ready for a bride whom Mr. Callaghan is to bring there in the near future. All extend congratulations for the prospect. At the quarterly conference there were fourteen present—something that has not happened for several years past—which indicates more interest than usual. When fourteen get out to a quarterly conference in Solon, something is going to happen, and we expect the unusual is coming, or has already come. Congregations and Sunday-school have increased, and the weekly prayer-meeting has been revived, with a fair attendance. All seem hopeful.

Bingham.—Rev. James Renfrew is pastor. This is one of the spread-out charges, which keeps a man in the saddle all the time, or nearly so, if he touches all round. Mr. Renfrew reports 75 calls since the first of May, and four conversions. Mrs. Renfrew, who was so very sick for several months before Conference, has so far recovered that she has gone to her old home in Wellington for the summer, where her parents live. We hope she may be able to return in the fall to take up the work with her husband. Mr. Renfrew is getting hold of some, and there is quite a good religious interest.

North Anson.—Rev. H. S. Ryder was returned for the fifth year, with never better prospects. The year begins grandly, and the people are full of hope and courage. The pastor has baptized 28 during the quarter and quite a number more will be baptized soon. He has received 26 on probation, and 5 in full connection. During the quarter he has made 350 pastoral visits, which shows that the pastor has been busy on a country charge. Great changes have taken place since Mr. Ryder came here four years ago last spring, and some of these changes will be reported later in the year. We will only speak of one at this time, and that is the salary. Pastors who have served this church will call to mind the fact that the salary was small, and that the Missionary Society helped for many years; now they will be surprised to learn that the quarterly conference made the cash salary \$600, beside the rent, which cleans up a salary of \$700—North Anson paying \$400 cash, and Embden paying \$200 cash. North Anson and Embden charge today is in the front rank. A kindergarten department has been added to the Sunday-school, and there is a notable increase in the numerical strength of the school, which has doubled in the past three years. Mr. J. C. Peaks, eighty-four years old, has made a beautiful pulpit of black cherry for the auditorium, and one of birch for the vestry. The Epworth League now numbers 64, and is a great help in the prayer-meetings. Several have taken a stand for Christ recently. A gentleman from Worcester (whose name we withhold for the present) has told the pastor that he would give a bell to the church. A gentleman from Augusta attended church on a recent Sunday, and left \$5.

Madison.—Here we find a devoted people, very enthusiastic in church work. One will have to go a long way to find their equal in prayer and class-meetings. The average attendance on Tuesday evenings at prayer meeting is 75, and at class-meeting, it must be a stormy evening when there are not 50 present. We were there at a recent prayer meeting when

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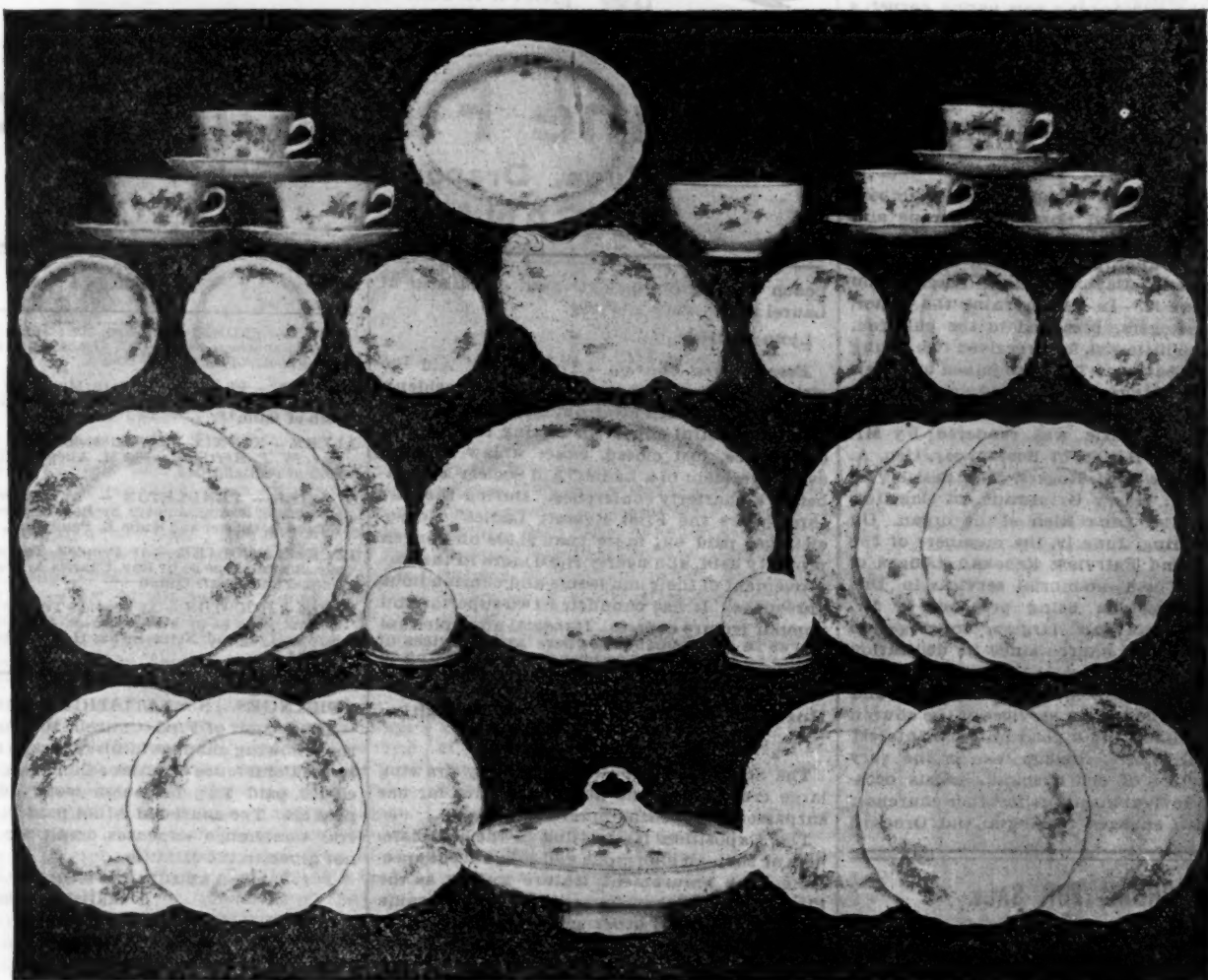
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THERE is probably no article that appeals to a careful housewife like fine dishes. On their character and quality depend the appearance of the table to guests and its attractiveness to the family day by day. Yet dinner sets of a good quality and handsomely decorated are expensive articles. The imported kinds are especially fragile and liable to breakage. It was not until recently that American makers have been able to produce the hard white ware that does not break easily, with the handsome decorations of the imported kind. These dinner sets are, however, now produced. ¶ There has recently arisen an opportunity by which the ZION'S HERALD has been able to purchase the product of an American factory in combination with several of the leading papers of the country, and these are to be offered to our readers at less than one-half the lowest retail value. We do not sell these sets to make money. They are used to introduce the paper to new readers by offering them something of substantial value at a money-saving price, and to old readers to bind them closer to the paper.



DESCRIPTION OF THE DINNER SET

Each set consists of 42 pieces. Our cut gives you the composition of the set, but can give you no idea of the whiteness and lustrous finish nor the beautiful decorations of the ware. It is made by one of the largest pottery concerns in America. It is as near translucent as it is possible for American ware to obtain.

The decoration is new and original in design, having been selected from hundreds of sketches made especially for this purpose by the best artists in this country. The design is a graceful spray of forget-me-nots—modest, beautiful and attractive. This, with the gold tracing, gives a rich and pleasing effect. The decoration is burned into the ware and will last for years, retaining its color and form. The manufacturers absolutely guarantee this set against crazing.

The shapes are the very latest and have been designed after the molds of the finest and most expensive imported chinaware and will meet the approval of the most fastidious. While we do not claim that this ware is equal to the fine imported china, we do claim it is the best manufactured in this country and is good enough for good Americans.

The dinner sets are carefully packed and are guaranteed against breakage. Any broken pieces will be replaced free of charge. The sets will be shipped by freight prepaid to your nearest railroad station anywhere in New England.

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The number of the sets which we have on hand is limited, so we cannot agree to fill orders for those who do not write soon. Any questions will be promptly answered. Address

GEO. E. WHITAKER, Publisher
ZION'S HERALD, BOSTON, MASS.

the attraction at the Congregational Church was Rev. Smith Baker, D. D. (some did go to hear him, and we condemned them not), but there were 60 present. We had a delightful quarterly conference, and all of the reports were helpful and inspiring. The pastor, Rev. H. L. Nichols, reported for the quarter that he had taken on probation 59, received into the church 4 by certificate and 12 from probation, and baptized 22 adults and 3 infants. Ten or a dozen more are soon to be baptized. He has made 225 pastoral visits. Mrs. Nichols is superintendent of the Juniors, and has also formed a Queen Esther Society of young ladies, who have pledged themselves to raise \$25 to be helpful in home missionary work. A gold chain and charm have recently been presented to the pastor by the young people, and a half-dozen solid silver teaspoons and two dessert spoons to Mrs. Nichols. We congratulate the pastor and his wife. The Ladies' Aid Society has recently put into the parsonage a new parlor carpet, a Morris chair, rice couch, stand and rocker. This church raised more benevolent money last year than at any time in its history.

C. A. S.

NEW ENGLAND CONFERENCE

Boston District

Charlton City.—On Memorial Day members of the Grand Army, Sons of Veterans and Woman's Relief Corps attended the church and listened to an appropriate sermon by the pastor. Children's Day was duly observed on Sunday, June 12. In the morning the pastor, Rev. G. H. Rogers, preached to the children, baptized one little girl, and received two young ladies on probation. Two also joined by letter. In the evening there was a children's concert. The church was beautifully decorated with laurel. Special music was rendered by Mr. Walter Crosby Hobbs, of Boston, Mr. Geo. A. Hinchliffe, Mrs. G. H. Rogers, Miss Bessie Vincent, and Mr. Harry Grimwade, of Charlton City, with Miss Lena Rich at the organ. On Sunday evening, June 19, the members of the I. O. O. F. and Fairview Rebekah Lodges of Southbridge held memorial services in this church, the sermon being preached by Mr. Rogers. It was the largest congregation assembled in this church since its dedication ten years ago. The music of the evening was furnished by the I. O. O. F. male quartet and Mrs. Rogers. The regular services of the church are well attended and a good religious interest is manifested. Mrs. Rogers, who is the very efficient helper of her husband, assists occasionally in revival meetings in other churches. She has been engaged to sing at Old Orchard

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Beach Camp-ground next month and also at Laurel Park Camp-meeting.

Lynn District

Everett, First Church.—The Ladies' Aid Society is happy in that its faithful president, Mrs. Frederick A. Patterson, succeeded by her wise and tactful efforts in having the General Conference, just closed, enact a law making every president of a Ladies' Aid Society a member of a quarterly conference. During the past three years the First Everett Ladies' Aid Society has paid out more than \$1,000 on church property debt, and nearly \$1,000 more in the improvement of their handsome and commodious parsonage. It has conducted two superior and popular lecture courses. Its social and spiritual works in its monthly suppers and services of praise and prayer have been a great blessing to the entire church.

Boston & Maine's Booklet on Exposition Upon Receipt of Postal Card

The St. Louis Exposition is daily drawing large crowds, and the attendance thus far has surpassed the opening month at Chicago.

The Exposition is startling in the completeness of such an enormous and magnificent spectacle. The amusement feature known as the Pike is really marvelous; however, the same may be applied to other portions, and to mention the points of interest would require much space.

If you contemplate visiting St. Louis, send to the Passenger Department, Boston & Maine Railroad, Boston, for their beautiful illustrated booklet telling about the Exposition. It will be mailed upon receipt of a postal card.

CHURCH REGISTER

HERALD CALENDAR

Lewiston Dist. Ep. League Convention at Bethel, Me.	July 6-7
Old-time Camp meeting, Evangelist W. J. Cozens, leader, Old Orchard, Me., Camp-ground,	July 9-20
Annual Conference Christian Workers, at Old Orchard, Me.,	July 22-Aug. 1
Sunday-school Picnic Day, Yarmouth Camp-ground,	July 28
Yarmouth Camp-meeting,	Aug. 1-8
Assembly Institute, Northport, Me.	Aug. 8-13
Richmond (Me.) Camp-meeting,	Aug. 12-22
Northport Camp-meeting,	Aug. 15-20
Weirs Camp-meeting, Weirs, N. H.,	Aug. 15-20
Hedding Camp-meeting, Hedding, N. H.,	Aug. 21-27
Martha's Vineyard Camp-meeting,	Aug. 21-29
Strong Camp-meeting,	Aug. 22-28
Willimantic Camp-meeting,	Aug. 22-29
Sterling Epworth League Assembly,	Aug. 24-27
Empire Grove Camp-meeting, at East Poland, Me.,	Aug. 25-Sept. 5
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 26-Sept. 4
East Livermore Camp-meeting,	Aug. 26 Sept. 5
Laurel Park Camp-meeting,	Aug. 28-Sept. 5
Sterling Camp-meeting,	Aug. 29-Sept. 2
Groveton Camp-meeting,	Aug. 30-Sept. 5

Marriages

GRANT—ELDEN—In Saco, Me., June 25, by Rev. D. F. Faulkner, Richard O. Grant and Harriet N. Eiden, both of Saco.

PIERSON—PLANT—In Bath, Me., June 15, by Rev. W. P. Merrill, Edwin E. Pierson and Alpha L. Plant, both of Bath.

ALLEN—KINNIE—In Brunswick, Me., June 29, by Rev. W. P. Merrill, Charles M. Allen and Ima Kinnie, both of Portland, Me.

GLAZIER—PENDLETON—At People's Temple parsonage, Boston, June 29, by Rev. Charles A. Crane, Roland G. Glazier and Sadie E. Pendleton.

TUCKER—COLTER—At People's Temple parsonage, Boston, June 30, by Rev. Charles A. Crane, Joseph Tucker and Bessie Colter.

HYDE—HOUSTON—At People's Temple parsonage, Boston, June 30, by Rev. Charles A. Crane, William Edwin Hyde and Nettie Louisa Houston, both of Waltham.

CHANGES IN STATISTICAL REPORTS.

—The pastor of First Church, Medford, desires the following changes in his report as it appears in the Conference Minutes: Church Aid reported \$20, paid \$72; deaconess work reported \$9, paid \$28. The church at Atbol paid \$11 for General Conference expenses, credit for which is not given in the Minutes.

ARTHUR PAGE SHARP,
Statistical Secretary.

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W. F. M. S.—The regular executive meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in the committee room, 36 Bromfield St., Wednesday, July 13, at 10 a. m.

STERLING EPWORTH LEAGUE ASSEMBLY.—Plans are making for the fifth season of this interesting assembly. Rev. Geo. F. Durgin has charge again this year. Among the lecturers are Dr. Charles Roads, Dr. E. M. Taylor, Dr. John Galbraith, Dr. F. H. Knight, and Rev. Elihu Grant. Dr. Roads will conduct a daily Bible study class. Rev. E. T. Kempton will give two stereopticon lectures. Rev. Benjamin Kingsley will give his advanced Junior work, teaching a real class, but making it a teacher-training for any who care to attend. Railroad fares and board and rooms are the same as last year, and are cheap. This is a most delightful place and occasion for a short vacation. The date is Aug. 24-27.

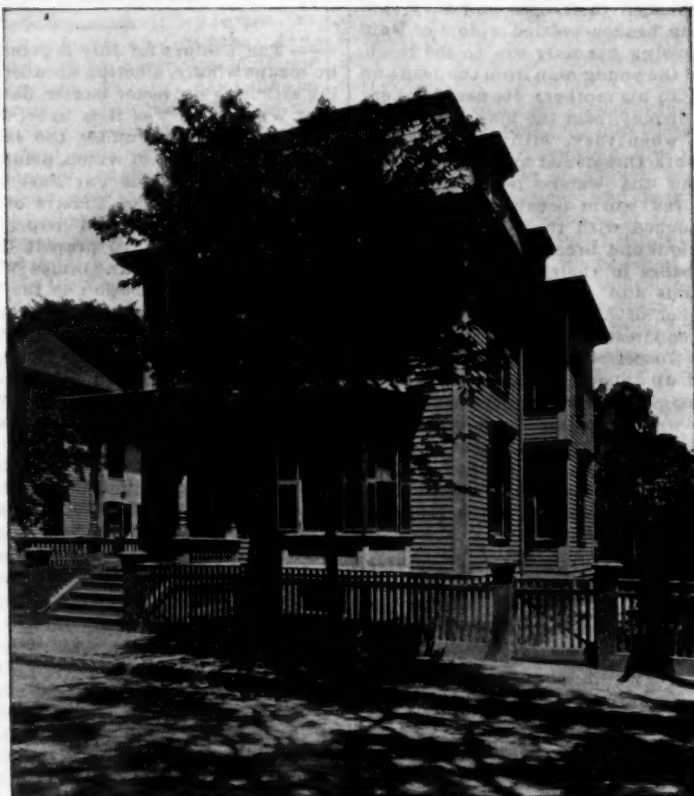
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New Parsonage for Grace Church, Cambridge

Grace Church, Cambridge, after housing its pastors for thirty three years in hired houses, has purchased a property that is in every way desirable for a parsonage. The house is located at 19 Cottage Street, just opposite the site of the old Cottage Street Church, was well built and is well preserved. It has twelve rooms, 4,500 feet of land, and is in a good location, only one block from the church. It has been thoroughly renovated, put in excellent condition and is well furnished. The entire cost is about \$6,000. The present value is easily \$7,000, or more.

On Wednesday, June 29, the new parsonage was opened for the parishioners to inspect. The Ladies' Aid Society served supper in the vestries. Two hundred people were present. Nearly all of these and others saw the parsonage. After supper a interesting program was enjoyed. Mr. John F. Danskin, chairman of the committee, reported, and handed the keys to Mr. Wm. J. A. Sullivan, president of the board of trustees and one of the original seventeen members of this church, who fittingly responded and committed the keys to the pastor

for the first occupancy of this house for a parsonage. The pastor was presented and acted as toastmaster. Addresses were made by former pastors, Rev. Jesse Wagner and Rev. Alfred Noon, by Mrs. Wagner, Mrs. Durgin, Rev. R. F. Holway of Harvard Street, and Mr. Geo. E. Severance of the trustees and building committee.

Grace Church has a large and growing parish in one of the most compact Protestant sections of Greater Boston, and has one of the most promising fields for genuine Methodist work. There are a good many real workers and a host of people who ought to be reached. This new parsonage will be a valuable addition to the working agencies.

The Epworth League asked to have the study for their permanent care, and have carpeted and furnished it. A month of self-denial was practiced during June, the gifts counted at gathering at the parsonage, June 30, netting \$80 toward their obligations. There are many young people here, the leaders among whom are enthusiastic workers.

REOPENING.—The reopening of the Methodist Episcopal Church at Warren, N. H., will occur on Sunday, July 10. Sermon at 10:45 a. m., by Rev. G. M. Carl, presiding elder of Concord District. Service at 4 p. m., at which there will be addresses by former pastors. All former pastors are cordially invited to be present.

C. W. TAYLOR, pastor.

High Authority.

Dr. Robert Hutchison, Hospital for Sick Children, London, says: "Condensed milk is more easily digested than that of ordinary cow's milk." For this reason the demand for Borden's Eagle Brand Condensed Milk, for infant feeding, is constantly increasing. Use it also for tea, coffee and cocoa.

To the Pastors of the Methodist Episcopal Church

One more presentation and plea. We are under orders and have no alternative. The necessity and General Conference action command this statement and appeal. Before the session we repeatedly asked for the full apportionment. We foresaw embarrassment if it was not raised. What we feared has come to pass. We failed to impress many pastors and charges with the imperative need of the apportionment made. Some churches, even in our

large and wealthy Conferences, have reported in part only; a few, not at all. As a result of this lack we are now compelled to face a deficit of about \$12,000. The amount in some way must be secured to meet an existing indebtedness. To do this we again ask for the apportionment. No new or additional apportionment need or will be made. That made and sent to all the pastors more than a year ago, if raised, will be sufficient. Charges that have reported in full are not included in this appeal; they are gratefully exempted from further obligations. To meet existing contracts, the General Conference directed the Commission to make a loan. The deficient charges are the only resources left with which to return the loan and cancel the indebtedness. The apportionment is less than a nickel per member for the entire quadrennium, an amount so small that only inattention can explain its nonpayment. The expenses of the session were unusually large, owing to the increased number of delegates, to the seating of so many reserves, and to the distance of Los Angeles from the centre of Methodist population. But the General Conference had a mission to the Pacific Coast. Sister denominations in their supreme councils have gone and left their impress. Methodism in justice to itself could do no less, and there is now every evidence that the returns will more than compensate for the outlay. Permit us to urge the most prompt attention to this matter, that the church's obligation may be speedily

adjusted, and the most favorable reports made of individual charges at the coming session of your Annual Conference.

In behalf of the Commission.

HENRY SPELLMEYER,
W. F. WHITLOCK,
O. P. MILLER,
Executive Committee.

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OUR BOOK TABLE

THE THEOLOGY OF THE OLD TESTAMENT. By the late A. S. Davidson, D. D. Edited from the author's manuscripts by S. D. F. Salmond, D. D. Charles Scribner's Sons: New York. Price, \$2.50, net.

This new volume of the International Theological Library has long been eagerly awaited. It is the last work of this accomplished scholar and the result of many years of preparation. Though lacking his final touches, it has been carefully edited by Prof. Salmond, of Aberdeen, thus joining with Edinburgh to give a double finish. The editor says of it in his introduction: "Fine thinking, penetrating exegesis, spiritual vision, a rare insight into the nature and operation of Revelation, make the book one which the student of Old Testament Scripture will greatly value." It is conservative, moderate, cautious and well-balanced all through, containing no special novelties, but giving the carefully framed results of reverent scholarship. It says, for example, in regard to the personality of the Holy Spirit: "It is doubtful if any passage of the Old Testament was intended by the writer to express the conception of the Spirit as a distinct person." Many would put this much more positively and strongly. It says, also: "So far as the Old Testament is concerned a veil is drawn over the destiny of the wicked in death. I think there is no indication of any aggravation of mercy or positive torment being their lot." Or Satan the author says: "The idea that he is filled with hatred of God himself and an eager desire to counteract His designs, is nowhere visible in the Old Testament." He is disposed to think that our popular theology gives to the kingdom of evil an independence of the divine will which goes beyond what Scripture warrants, whether that Scripture be Old or New. And we think so, too.

THE HUNGRY CHRIST. By Jesse Bowman Young, D. D. Jennings & Pye: Cincinnati. Price, 50 cents.

Nine sermons preached in Walnut Hills Methodist Episcopal Church, Cincinnati, every way worthy of their distinguished author and of permanent preservation. Most of them are about Jesus Christ, His temptation, His birth, His miracles, His crucifixion, His healing touch, His helpfulness. The other three are on the damage to the soul by sin, strength for the day, and a forward movement. From the discourse on "Miracles, their Meaning and Function," we cite the following characteristic paragraph:

"Further, the benevolence of Christ's wonderful works cannot be ignored when we fairly look at them. Nearly all of His miracles were wrought at the calling of human need, at the bidding of suffering or danger, all except perhaps a single one, the cursing of the barren fig-tree; and that was a warning and an object lesson with a merciful end in view. He did no miracle of wrath or vengeance! In all of His signs and wonders, therefore, we see His compassion exemplified, His mercy revealed. He heard the moan of the leper, and replied by an act of healing. He saw the misery of the

blind, and His mercy flowed out of His finger-ends as he touched their eyes and they saw. He felt for the broken-hearted widow of Nain who was following her only son to the tomb, and He raised the young man from the dead and restored him to his mother. He heard the cry of dread and dismay from the blanched lips of His disciples when they, with Him in their boat asleep, were threatened by the waves, and He spoke and the waters heard Him and obeyed, and the storm became a calm. His heart was touched with the sight of tolling mothers, anxious and broken and weary, with their dying babes in their arms, and He put forth His hands and healed them. . . . This linking together of Almighty power with the deepest and tenderest compassion is a striking feature of the Gospel revelation. Much of our pity is bound up in our helplessness; we see, and feel, and compassionate, and turn aside in grief because we can do nothing more. With Christ pity and power went together; omnipotence and compassion were joined in His hand and heart; the gentleness and tenderness of a woman were united with the majestic power of the Almighty God."

THE MYSTERY OF MIRIAM. By J. Wesley Johnston. Herbert B. Turner & Co.: Boston. Price, \$1.50.

This is really the mystery of two Miriams, born on the same day of the same year, with a very remarkable and wholly inexplicable resemblance both in outward appearance and in nature, though there is no tie of blood between them. The two never meet, but there is an undefined and undefinable connection between them, so that one, when passing through scenes or meeting people formerly known to the other, feels that she herself must have known them in some previous existence. The reader is left to form his own theory of this "mystery," which cannot be reincarnation, since the two Miriams are born on the same day. The idea is an unusual one, and the story is interesting, with plenty of wickedness mixed in—murder, suicide, smuggling, robbery. None of the principal characters are religious, and make no pretensions so to be. New York, Nevada, London, Paris, Switzerland, and an ocean voyage, are well depicted.

THE SINGULAR MISS SMITH. By Florence Morse Kingsley. The Macmillan Co.: New York. Price, \$1.25.

Miss Smith was singular, different, not like other girls, because she was unwilling to take her ideas from the set of worldly maxims current around her in artificial, superficial society. She even went so far as to leave her wealthy home and try by experiment a servant girl's place to see for herself just why it was that respectable American young women of the laboring classes had a repugnance to domestic service. She speedily found out. She found, also, as one unexpected result of her experiment, a suitable husband, who proved to be a professor at Harvard investigating in disguise the life of the laboring man. Some lessons as to the deep meaning for existence are taught. Mrs. Kingsley knows how to teach them.

THE EFFENDI. A Romance of the Soudan. By Florence Brooks Whitehouse. Little, Brown & Co.: Boston. Price, \$1.50.

A prologue deals with the siege of Khartoum and the death of General Gordon in 1885. The retribution exacted from the Arab hordes thirteen years after, under Kitchener and Macdonald, with the funeral honors paid to Gordon, closes the book. Between the two is a well-written drama of love and adventure at Luxor, Egypt, centering mainly around the family of the American wife of the Greek officer, Nicoli, who died with Gordon. His children were rescued and have grown up to be the Effendi and his sister, having been adopted by a Turkish bey. Life in Egypt and with the avenging English army is laid before the reader, and he feels repaid for its perusal.

Magazines

—The *Century* for July is primarily, but by no means wholly, a fiction number. The opening article by Sylvester Baxter describes "The New West Point" as it is to be, with impressive drawings, done under the supervision of the architects, one of which, printed in color, is a frontispiece. The Far East comes in for special attention. The theatre of war is described in an illustrated paper on "Manchuria," written by the present United States Consul at An-Tung, Mr. James W. Davidson; the Japanese Constitution is the subject of a paper by one of its four framers, Baron Kaneko (a Harvard LL. D.), under the title "The Magna Charta of Japan;" and Andrew D. White contributes a paper of recollections of "Russia in War Time." "The Centenary of Hawthorne" is the title of a paper of appreciation by Dr. T. T. Munger, and there is a poem by Edith M. Thomas entitled "The Eyes of Hawthorne," facing an admirable portrait. There is a wealth of good reading beside. (Century Company: New York.)

—*McClure's* for July has contributions from Grover Cleveland on "The Government in the Chicago Strike of 1894," Ray Stannard Baker on "Organized Capital Challenges Organized Labor," John La Farge on "Masterpieces of Painting," Clara Morris, George Madden Martin, A. B. Frost, Myra Kelly and others. Miss Tarbell is to give two more Standard Oil articles in September and October, and then the whole history will be issued in two volumes. (S. S. McClure Co.: New York.)

—A full page portrait of President Eliot opens the *World's Work* for July, and a long article by him on "Content in Work," together with a full sketch of his career, under the heading, "Our Foremost Citizen." It is an educational number. Other articles are on "The Educational Uplift in the South," "How Industrialism Builds up Education," "First-hand Education in Sensible Schools," "The Cultivated Man in an Industrial Era," etc. The next number is to be on the St. Louis Fair, a large double number sold for 50 cents. (Doubleday, Page & Co.: New York.)

—In *Scribner's* for July "Journeying with Harvesters" has the first place. Thomas Nelson Page discourses on "The Disfranchisement of the Negro," which he thoroughly approves of. There is an excellent illustrated description of the horticultural triumphs of Mr. Luther Burbank of California, "A Maker of New Plants and Fruits." (Charles Scribner's Sons: New York.)

—The *American Journal of Religious Psychology and Education* makes its bow and sends out its sample copy. It is issued from the Clark University Press, Worcester, and is edited by President G. Stanley Hall. We judge from this specimen copy that the journal will be of an extremely "liberal" type. It gives a warning in its editorial to "the most venerable and current orthodoxies" that they must shape themselves according to the practical and social needs of the modern world. And in its first contributed paper on the "Stages of Religious Development" missionaries are charged to "be accustomed to the idea that non-Christians may become followers of Jesus and yet remain Mohammedans, Confucianists, or Buddhists, in all essentials." There is, then, we suppose, no essential difference between Mohammedanism, or Buddhism, and Christianity, according to this professor in Clark University. Surely this is going much too far in the direction of "lib-

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66 THIS CASE APPEARS EVERY OTHER WEEK

erality." Also the very title of President Hall's long article is ominous. He calls it "The Jesus of History and of the Passion versus the Jesus of the Resurrection." (Clark University Press: Worcester, Mass.)

— The *Voice of the Negro* for June replies to the "Slander of Thomas Nelson Page" upon the colored race; describes Andersonville; gives "Some Incidents of a Trip through the Island of Luzon," by T. Thomas Fortune; and, in its main editorial, takes a very hopeful view of the present situation. It says: "Despite the rancorous discussions upon the relations between the whites and blacks of the South, the truth is patent that both parties are moving forward to a happier condition." The writer thinks the negro has learned three things from the Southern white man — "love of race," "a high estimate upon womanhood," and "that social equality is not a gift of statutory enactments." (Voice of the Negro: Atlanta, Ga.)

— The more solid articles in the July number of *Harper's* are eight, namely, "The Freedom of the Seas," by Prof. J. B. Moore, LL. D., "The Beginnings of Science," by Dr. Henry S. Williams, "The Spirit of the West," by Prof. Henry L. Nelson, LL. D., "The Fourth Dimension," by C. H. Hinton, "Liechtenstein, a Sovereign State," by Robert Shackleton, "Nature's Way," by John Burroughs, "A Breton Shrine," by Thomas A. Janvier, and "American Satires in Verse," by Prof. Brander Matthews. There is the usual number of good stories, and a continuation of Mrs. Humphry Ward's new novel. (Harper & Brothers: New York.)

— The *World Today* for July begins its tenth issues. This excellent magazine excludes fiction (not includes it, as a blunder of the types made us say last month), and so gives a marvelous ten-cent's worth of improving and instructive reading. This time it has admirable articles on "Christians in Japanese Politics," "Bishop John H. Vincent," "Recent Discoveries in the Roman Forum," "The Intellectual Life of Chicago," "American Rule in Porto Rico," "The Truth about the Cowboy," "The Russian of Today," etc. (World Today Company: Chicago.)

— The *Nineteenth Century and After* for June discusses "The Yellow Peril," "England and France," "The Kingsley Novels," "The Pope and Church Music," "The Cobden Centenary," and "The White Man's Place in Africa." The latter, by Sir Harry H. Johnston, an exceedingly competent authority, contains very sensible ideas, extremely favorable to the rights of the natives, and full of warning against the sure results for evil from the inhuman, unjust policy of Germans, Belgians, and Boers. (Leonard Scott Publication Co.: New York.)

— The *Contemporary Review* for June has for its first article, "The Housekeeper under Protection," a consideration of the protective policy from the housekeeper's point of view. Other topics are: "Franz von Leubach" (who is treated also by the *Nineteenth Century*), "Jean Louis Nicode," "Frances Power Cobbe," "The Materialism of English Life," and "The Shanghai-Nanking Railway." (Leonard Scott Publication Company: New York.)

— In *Leatie's Monthly* for July we have a remarkably attractive table of contents, including: "The Menace of the Iceberg," "The Men in Control," "Sermons from the Pews," "The Real Discoverer of the Northwest," "Charles Warren Fairbanks," "Martin Murphy of Buffalo, or the Graft of Honesty," "Imported Americans," and "The Heroes of the Yala." (Frank Leslie Publishing House: New York.)

— *Everybody's Magazine* for July surpasses even itself. It opens with a double-leaded introduction by Thomas W. Lawson to what promises to be the most sensational and momentous revelation of the "Frenzied Finance" of modern days that has been given; it is given from the inside, and is "The Story of Amalgamated." This number also contains the first installment of Hall Caine's new serial, "The Prodigal Son," to run until November. The publishers of *Everybody's* pay for the privilege of running it the neat little sum of \$10,000.

(Ridgway Thayer Company: Union Square, New York.)

— The *Missionary Review of the World* for July bursts out with a total change of cover, a very pretty design in light green and white. The various articles treat Japan, Korea, the Philippines, Africa, Alaska, China, Persia, and Micronesia. The veteran editor in chief, Dr. Pierson, sounds a call to a New Missionary Crusade, it being his address before the Baptist Missionary Society in London last April. (Fank & Wagnalls Co.: New York.)

— In *Pearson's* for July Henry George, Jr., pays his respects to the "United States Steel Corporation;" Cyrus Townsend Brady tells about "The Battle of the Washita;" the series on Thomas Nast continues; and there is a capital story called "The Decision of the Majority," which relates how a Methodist minister and his quick-witted wife got the better of a timid official board who wanted to dodge responsibility concerning an unconventional revivalist. (Pearson Publishing Co.: New York.)

— *Out West* for June considers "The Fate of the Rio Colorado," "The Yuma Project," "The Grazing Range Problem," and "Gathering Sea Shells in California." (Out West: Los Angeles, Cal.)

— The *Popular Science Monthly* begins its July number with "A Visit to the Japanese Zoological Station at Misaki," by Prof. Bashford Dean. Dr. Walter Smith writes on "Why is the Human Ear Immovable?" He concludes that "the loss of the ear's mobility has resulted in a fuller appreciation of the succession of sounds, and thus has been in an important sense a condition of the social, intellectual, and esthetic development which has come with the use of language and music; and it is in a high degree probable, though the data are insufficient for conclusive demonstration, that it is to the advantage given in the struggle for existence by the first stages of this development that we are to attribute the permanent alteration in the structure of the ear." (The Science Press: New York.)

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Commencement at Wesleyan University

Continued from page 845

ating class received elections to the society. Directly after the Phi Beta Kappa meeting the alumni met in lower chapel for their annual business session. They elected the following officers: President, T. E. Hancock, '71, Syracuse, N. Y.; vice-presidents, C. A. Waldo, '75, Lafayette, Ind., Dr. A. W. Harris, '80, Port Deposit, Md., and Rev. C. W. McCormick, '81, Hartford, Ct.; recording secretary, Prof. E. B. Van Vleck, '84, Middletown, Ct.; corresponding secretary, Prof. W. J. James, '83, Middletown, Ct.; and treasurer, Dr. J. E. Loveland, '89, Mid-

briefly but happily in accepting the keys to the building.

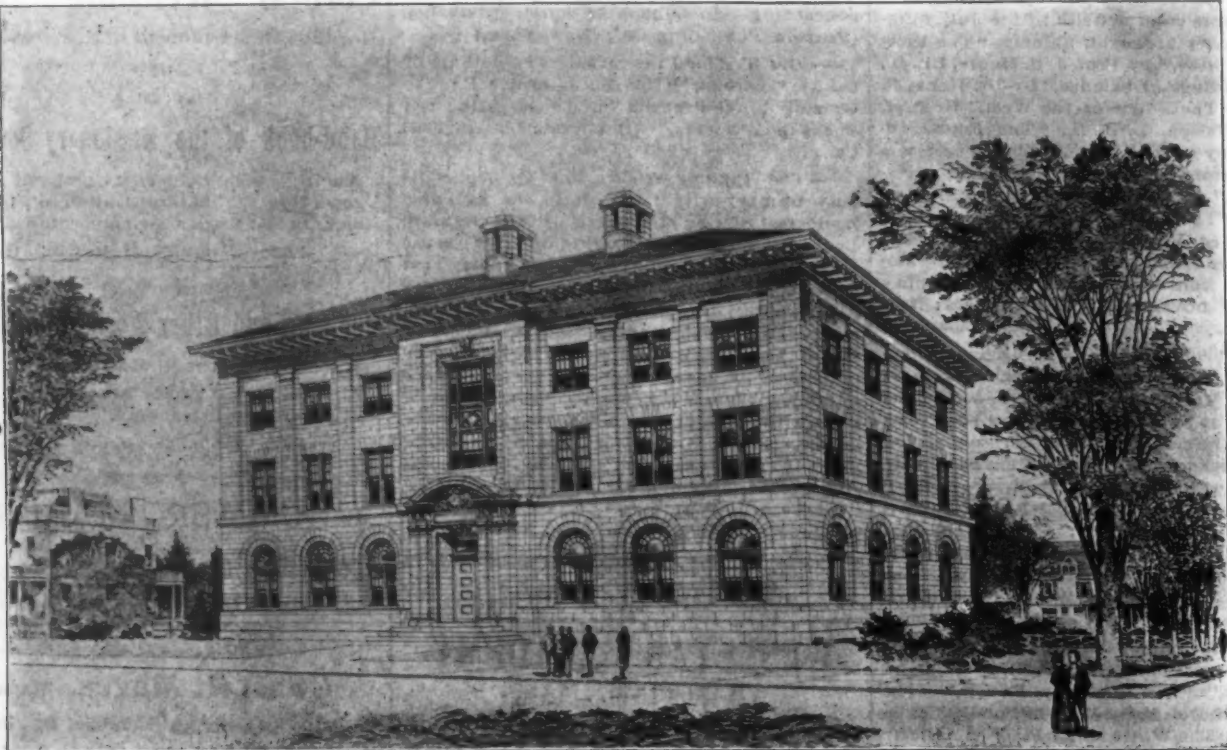
Wilbur Fisk Hall is named after Wesleyan's first president. It is a handsome brownstone structure situated on the corner of High and College Streets just opposite President Raymond's residence. It is three stories in height and makes a handsome addition to the group of college buildings.

Wednesday, Commencement day, was showery. It did not dampen the spirits of those visiting in town, however, as the First Methodist Episcopal Church was well filled by 10.30 o'clock. The procession formed in the chapel of the church. First came the five young lady graduates, the fifty-seven

Bradford P. Raymond, Paul Nixon, B. A., '04, Rev. Benjamin Gill, D. D., '70, Louis J. Magee, M. A., '85, President Abram W. Harris, '80, and Pro. Caleb T. Winchester, '69.

At 8 P. M. President and Mrs. Raymond gave their annual reception at their home to the alumni and friends of the University. Many guests called during the evening and congratulated the head of the college on the material advancement it has made during the past two years.

Time takes much from us, but he gives back more, if we have used him well and as a friend, not a foe.



WILBUR FISK HALL

dletown, Ct. After the business meeting the alumni repaired to upper chapel, where, on the north wall, had been erected a handsome bronze tablet, by Mrs. Van Benschoten, in memory of her husband, Prof. James Cooke Van Benschoten, who was a teacher at Wesleyan from 1863 to 1902. The tablet was presented for Mrs. Van Benschoten by Prof. C. T. Winchester, and was accepted for the trustees by Dr. William V. Kelley, of New York city. Professor Van Benschoten was greatly loved by all who knew him, and the chapel was filled to do honor to the occasion. Another interesting ceremony was the presentation of a portrait of Dr. John Johnston, professor of natural sciences at Wesleyan from 1834 to 1879, by his children. Prof. William North Rice made the presentation address, and Dr. Samuel F. Upham, Madison, N. J., accepted the gift for the trustees.

In the early afternoon the classes of 1854, '79, '80, '04, '07 and 1901 held reunions. The most notable gathering was perhaps that of '89. They met in the city Y. M. C. A. building, where the ladies' auxiliary served them a luncheon. The affair was very enjoyable. From 4 until 6 the seven chapters of the Wesleyan fraternities held their annual receptions to friends and alumni. At 4 P. M. also a large number of the guests had gathered in the new Wilbur Fisk building to witness the dedication ceremony; it was of a simple character and in conformity with the dedicatory exercises prescribed by the Methodist Episcopal Church. Bishop Vincent offered the prayer and President Raymond spoke

male members of the class, four candidates for the master's degree, the alumni, the college faculty, the trustees, and President Raymond. Those who delivered the orations were: Ralph Welles Keeler, Windsor, Ct., "A Man among Men;" Olin Ingraham, Brooklyn, N. Y., "Culture and Social Service;" Harold Edmund Wilson, Penacook, N. H., "The Public Duty of Educated Men;" Benjamin Wright Guernsey, Winchester, Mass., "A National Need;" Paul Nixon, Braintree, Mass., "America and the American Collegian in the Twentieth Century;" Howard Fifield Legg, Worcester, Mass., "The Sense of Responsibility;" and Merritt Judson Hopkins, Miller Place, N. Y., "Cutting the Gordian Knot." The Rich prize, the gift of Mrs. Isaac Rich, for the best Commencement oration, was awarded to Mr. Legg.

Following the speaking President Raymond awarded the degrees in course. The following honorary degrees were then conferred: Doctor of Divinity, Rev. John H. Bickford, Wilkesbarre, Pa.; Rev. Benjamin Gill, '70, professor of classics at the Pennsylvania State College; and Rev. Charles W. Millard, Ph. D., '67, Yonkers, N. Y. Doctor of Law, Abram W. Harris, '80, president the Jacob Tome Institute, Port Deposit, Md.

Directly after the Commencement exercises the alumni luncheon was held in Fayerweather gymnasium. The building was tastefully decorated and about 250 attended. Rev. Herbert Welch, D. D., '87, Mt. Vernon, N. Y., acted tellitiously as toastmaster. The speakers were President

During the fiscal year just closed the American Sunday School Union has established 2,542 new Bible schools, has reported 9,724 hopeful conversions in these schools, and those previously established by the Society, and has founded 133 churches developed from the schools. Its agents have made 221,568 visits to families in sections where there are no churches or pastors, and have distributed 27,161 copies of the Bible among needy families and in the schools established by the Society. The 259 missionaries of the Society who have labored in neglected sections in 42 States and Territories of the Union have preached 27,787 sermons and addresses, besides visiting and aiding over 12,000 schools.

It is the aim of the Gospel to make all men one in Christ. This does not mean that all men shall be made precisely alike in Christ. The ideal is sympathy, not similarity. The millennial society will illustrate a diversity in unity. It will be at the same time both one and manifold — a single organism with many functions. Christianity emphasizes not incidental and accidental points of difference due to birth, breeding, worldly circumstance or favoring fortune, but the essential unity of all believers in Christ, who while one in Him are many in themselves, not losing their own individuality, while all swayed by the supreme power of His divine personality. There is a Christian sociality which is not a socialism, whose ideal is not a leveling of men but a lifting of them to a likeness to Christ.